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Missionary sees hope for the Philippines

Robert E. VanderVennen

TORONTO, Ont. — The overwhelming vote confirming the presidency of CoryAquino, and accepting the new constitution for the Philippines, gives a climate of stability and hope that will be a great help to Christian missionary and relief work there, says Dr. Wendy Helleman, who has recently returned from the Philippines. She and her husband, Rev. Art Helleman, and children have lived and served the Christian Reformed Church in the Philippines for almost 10 years until their return to Canada and the U.S.A. in December.

Visiting in Toronto at the time of the election, Dr. Helleman was elated at the election results. "The rebuilding of the nation, following the devastation caused by former President Marcos, can now proceed in earnest," she said. "Marcos neglected the countryside at the expense of showplaces in Manila. Roads, medical care, economic development and good local government are badly needed for the poor people in the countryside and for the battle against communist aggression."

The only losers in the election, she says, are the radical extremes, which are the militant communists and the Marcos loyalists. She is dismayed that at the time of the revolution in February, 1986, many American Protestant missionaries and their churches were more sympathetic to Marcos than to Aquino. They seemed to favour a regime of law and order enforced by the army, out of fear of the communist forces and in obedience to the governing authorities. (Romans 13:1)

Wendy Helleman

Challenges ahead

Perhaps Aquino's greatest challenge will be to proceed with the much-needed

Continued on page 4 ...

Thinkbit

A holy habit is to be commended provided the holiness remains with the habit.

From: *Counsel*, Nov./Dec. 1986.

Calvinist Contact

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and Lewiston, NY — see page 2

February 20, 1987
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Anglican-RC agreement reached on justification

Paul De Groot

EDMONTON, Alta. — Roman Catholic and Anglican theologians have produced a joint statement on the doctrine of justification, one of the key points dividing the churches.

The statement, produced by the Second Anglican-Roman Catholic International Commission, often known as ARCIC II, is a working document designed to help the two churches work toward union.

The doctrine of justification describes how humanity achieves a correct relationship with God. At the time of the Protestant Reformation, Reformers such as Martin Luther said that justification was by faith alone, and was not God's reward for human actions. Roman Catholics, at the Council of Trent in 1547, said justification also required assent to revealed truths and that faith without works is dead.

Anglicans had not formulated a doctrine of justification at that time, but they eventually adopted a position close to the Lutheran position, says the new document, titled Salvation and the Church.

Definition not the same

One reason that Protestants and Catholics differed on justification is that they defined the term differently, the document says.

Protestants followed the New Testament meaning of the word, which in the original Greek meant "to pronounce righteous" Catholics understood the Latin word "iustuficare" to mean "to make righteous."

Protestants felt the Catholic position denied the power of the grace of God, which they said was offered freely to humanity, regardless of human merit or works. Catholics felt that the Protestant doctrine depreciated personal holiness and human responsibility.

Protestants tended to distinguish between justification — God's act, through Jesus Christ, to make humanity right with himself — and sanctification — the path toward personal holiness and goodness — while Catholics linked the two ideas in the term "justification."

God's work

The new ARCIC document, signed by theologians from both churches, emphasizes that both justification and sanctification are wholly the work of God, offered by God to an unmeriting humanity.

"Nothing even of our best achievement or good will can give us any claim to God's gift of renewed humanity."

Nevertheless, good works are the fruit of the gift of salvation through Jesus Christ, the document says.

"Faith is no mere private matter: it must issue in good works. God has brought into being in Christ a new humanity, formed to do His will and to bring forth the fruit of the Spirit," says a summary of the document.

"While we are not saved because of works, we are created in Christ for good works."

Continued on page 5 ...

Electric church alive and growing in the U.S.A.

Marguerite Witvoet

ST. CATHARINES, Ont. — According to a news release by National Religion Broadcasters (NRB), the number of religious broadcasting stations in the U.S.A., both in television and radio, has increased substantially in the last five to 10 years.

The number of radio stations with a religious format, for example, has jumped from 1,069 in 1977 to 1,370 today, a net increase of 22 per cent in nine years. This growth, although impressive, is small in comparison to the astounding increase in religious television programs. The number of TV stations that program religion has increased by 71 per cent in five years. This means that religious TV stations have increased more than three times as fast as religious radio stations, and in half the time.

According to figures compiled by Marjorie Stevens, NRB director of resource marketing, each month on average 20 religious radio stations are being opened somewhere in the United States and three radio ministries are being formed to feed those stations with top-quality programming. Television ministries are experiencing a similar growth. "We count this as a huge success story for the 'electric church,' and even more so when compared with the latest church figures we saw reported," said Ben Armstrong, NRB Executive Director.

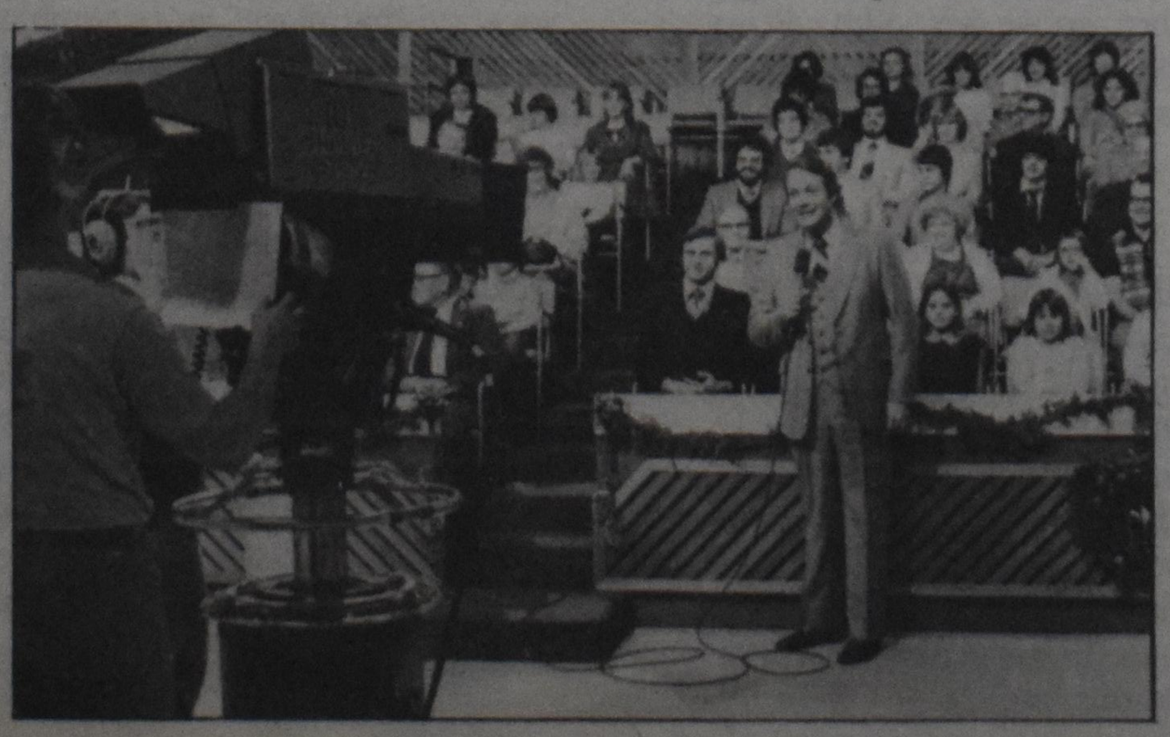
Decreasing mainline church attendance

The figures he spoke of show a decrease in mainline church attendance. A recent study showed that in one year in the United States, attendance dropped in the United Methodist Church at a rate of 1.2 per cent, in the American Baptist Church by one per cent, and in the Presbyterian Church by 1.4 per cent.

In the same period of time, however, evangelical churches in the U.S.A. showed a slight increase of members. The Assembly of God, the fastest growing Protestant group in America, showed growth of 2.1 per cent. The Southern Baptist Convention reported membership gains of 1.1 per cent.

The news release says that religious television does not compete for donations and people ("bucks and bodies") with the local congregation; in fact, one complements the other. It says the same can and should be said about Christian radio. One friend said his wife received "the equivalent of a seminary education" over the last four years by listening to Christian radio, and faithfully applies her insights in the life of her local church.

(See page 12 for follow-up story)



The electric church is also in Canada.

In this issue:

Science: a look at interpreting Genesis p.8
What's the most translated book? p.10
Calvin Seerveld continues his examination of mission work in Sierra Leone p.11
Dutch section pp.17-19

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Editorial

Grey power radiates from the hair

You may have noticed that television commercials are beginning to include older actors in their 30-second spots. It's nice to see a few wrinkled faces smiling at you from the tube. No doubt their appearance is in recognition of the buying power of the older generation.

Is it perhaps also the thin edge of a "grey power" wedge hanging over us? Demographic experts say, Yes. They expect the number of old people in rich countries to grow and the number of young people to shrink. One article in the Jan. 17 issue of *The Economist* predicts that "in the first half of the next century age could become a more divisive influence in the world than race, sex and class have ever been."

We shall extricate ourselves quickly from the futuristic net which the writer of *The Economist* article wants to throw over us. Predictions like the one he made tend to overlook that the road into the future has many unknown twists and turns. However, the observation that grey power is up-and-coming is hard to dispute.

Who needs another lobby?

One cannot blame senior citizens for seeking greater influence. Ottawa's short-lived plan to remove the cost-of-living index from pensions a few years ago showed the need for pensioners to band together. Nor is our society generally known for its respectful treatment of the elderly. This is partly so because technology and lifestyles change rapidly. The knowledge of the old soon becomes outdated and their contributions count for little. But the most serious cause of disrespect lies in this society's pursuit of idols, not the least of which is its pursuit of wealth. The weak and powerless always suffer in a society that seeks first the bottom line.

Yet, the emergence of grey power is not a happy development, to be sure. We should not trust grey power anymore than gay power. When governments rule by pressure, they cannot fulfil their God-given mandate to do justice.

According to the same article in *The Economist*, tomorrow's elderly will "back any party which promises more health care, more public transport, more residential homes and higher pensions." This statement will not hold for people who think or vote according to principles, of course. But the trend seems to be clear. With the addition of a new lobby, the chorus of squeaky wheels will reach new crescendos in boardrooms and parliaments. What that spells for evenhanded, impartial decision-making can be left to anyone's imagination.

The power of dignity

Of course, older people will not really gain true respect by gathering more clout to themselves and by pursuing selfish causes. It's interesting in this connection to hear what God has to say about respect for elderly people.

Proverbs 20:29 says that "The glory of young men is their strength; grey hair the splendour of the old." This is one of those enigmatic statements which require a little prying before they allow themselves to be unlocked. Apparently there is such a thing as grey power according to this passage. But it is a self-evident kind of power which does not require strength. Young men have to prove themselves, so their glory is in their muscles. But elderly people have beauty and splendour radiating from their head. The grey hairs are eloquent testimony to the fact that elderly people have made their contribution of strength earlier and that they have a lot of experience and wisdom to share now.

If our civilization could understand the grey-power message emanating from elderly heads, then older people would not need to band together for clout.

Let's drop the albatross of theological science

What do Christian science teachers do when they broach the subject of dinosaurs and fossils? Do they explain the extinction of Tyrannosaurus Rex by saying that there was no room in Noah's ark? Did the Lord create the world with fossils in it to fool scientists into thinking that the earth is older than it really is? Or has the Flood played tricks on us?

The problem is easiest when you're not in science. For us carpenters, housewives and editors, nothing really changes when we say that God created the world in six 24-hour days and that life on earth is less than 8,000 years old. Nobody ever lives that long and a lot can happen in 8,000 years. We like to protect our theology from someone else's science, so we are willing to go through a few theoretical acrobatics or resort to agnosticism when it comes to pre-historic times, as long as we can paint the evolution monster into a corner.

Be a fearless fossildick

The question we must continually ask, though, is: do we have to resort to sleight-of-hand explanations? Maybe we don't need to fear the findings of science. Maybe we have lost the art of reading Genesis 1 the way it was intended to be read — as a story, not as a lesson. (Have you noticed that we also have difficulties with the other end of the Bible? Few preachers sermonize on *Revelation,* which too was given for our edification. It is interesting to note that Reformed theologians generally criticize dispensationalists for being too literal in their interpretation of millennium texts found in this book!)

Some may say, don't even try to give explanations; just plead ignorance; that shows proper humility. But that's not the way we usually tackle problems in life. Reformed people have a tradition of looking cultural issues smack in the face. Our business people are progressive, our farmers and manufacturers use the most modern equipment, our homes sport the latest labour-saving devices. We are not in the habit of blocking scientific and technological development. Why use ostrich politics when it comes to fossil dating?

Make room for science teachers

We do well to recognize that scientists are generally the most scrupulous and careful people around. I know of no other vocation that places more emphasis on the importance of careful research and frequent verification. In fact, the difference between a scientist and a theologian is that a theologian will stick out his neck five times before a scientist will even twitch a muscle.

It is our hope that the Christian community will drop the albatross of insisting on one specific theory of creation when there are at least six to choose from. Let boards of Christian schools allow their science teachers to teach creation science that deals openly and sensitively with ice ages, pre-historic flora and fauna and rock layers, without having to go to the theologians for approval. Theology never was the queen of the sciences.

(See page 8 for more discussion of the faith and science issue)

Letters

Holy Spirit conference edifying

In her own words, Addie Vuyk-van Hooydonk says: "To say the least, I left the Holy Spirit Conference with many frustrations and numerous questions." I also attended this all-day conference and I felt so inspired, enriched and challenged, that going to church the next day almost made me feel like a spiritual glutton. (gluttony is overeating) If Addie is secure and happy in the Reformed faith, why be frustrated by something charismatic, or whatever?

To write that too much emphasis was placed on the baptism of the Spirit is a wrong accusation, for it was scarcely mentioned in either the morning or evening service. It sounds like Addie should have gone to Pastor Lunshof's Fruit of the Spirit Workshop, for she seems extremely dissatisfied with Rev. Warren's Baptism of the Holy Spirit workshop.

Addie makes a remark about conference participants fully endorsing the theology of neo-Pentecostalism. It may come as a surprise to her that John Calvin and Martin Luther believed in all nine gifts of the Spirit. In "A Mighty Fortress is Our God," Luther wrote: "The Spirit and the gifts are ours, through Him, who with us sideth." Tongues have never been taught as the ultimate religious experience and as proof of the fulness of salvation. Initial evidence of Spirit baptism is the official Pentecostal doctrinal position on tongues.

What bothers me most about Addie's article is that she wants the Reformed nest undisturbed and the contents of the bottle must remain Reformed. Both Calvin and Luther had "ongoing" Reformation in mind. New is not necessarily bad, or completely wrong. "Prove all things, hold fast what is good." Addie seems to indicate that the neo-Penteeostal movement should have waned in the seventies, and much to her dismay, she found this movement to be alive and well.

I attended the Image vs. Self-Image workshop and did not come to any negative conclusions. It was very edifying! I don't know how Wilbur could have quoted Mark 22:37-40, seeing the gospel has only 16 chapters. Addie mentions forgiving, yes, even God! We may as well face it, Addie, there are Reformed Christians who have never forgiven God for giving to them a retarded child, just to name one example.

If Addie knows herself to be a covenant child of God through Christ, the fulness of the Holy Spirit can only make her infant baptism more valid than ever!

With a worship service only one hour long with a 20-minute sermon, why is it that one half or even more Christian Reformed people will not attend the second worship service? Tongues and emotion are not the answers, but being filled with the Holy Spirit in a meaningful, daily way, should come to some sort of a spiritual climax each Lord's Day!

Theologically and doctrinally nothing seems to be needed. Why are we so afraid of experience and the gifts of the Spirit? Our Father won't give us snakes, stones and scorpions, if we ask Him for a greater fulness of His Spirit. So said the Son!

Peter Tensen,
Brantford, Ontario

Avoid "naive" reporting

Although not having attended the conference on the Holy Spirit at Redeemer College and so not able to speak from that perspective, I nevertheless object to the kind of reporting being done about that in your magazine. (C.C., Jan. 23) In her introduction the writer admits that she "had naively assumed" that the Neo-Pentecostal movement had waned. This statement already implies that she is not aware of what has really been going on.

Given this, how can she then proceed to give a valid evaluation of what was going on and make the kinds of charges she does; e.g., Sandford, Buckingham "not biblical," Wimber a false prophet, Meadowvale CRC consistory not doing their job, charismatics have neglected to claim the great power of God's Word, etc ....

Do all of your readers a favour, including the church at large, and do not accept "naive" writers to evaluate already controversial matters as the work of the Holy Spirit in the church today.

Wolter Smit,
Brandon, Manitoba

Do justice to Van Till

I was sorely disappointed in Leonard Schalkwyk's admittedly non-scholarly review of Dr. Howard Van Till's *Fourth Day*. Schalkwyk's association of Van Till's "packaging theory" with the theories of Liberals and Kuitert is inaccurate, unfair and prejudicial.

In fact, Van Till is simply pleading for an exegesis of the various literary genres in the Bible which does justice to the ways in which those genres get across their messages. If scripture comes to us as parable, for example, we exegete it differently than if it comes to us as a wisdom saying. This principle of exegesis is as old as Christianity, and not wrong if it happens to have been appreciated by Liberal Christians as well as Orthodox ones.

If Van Till's content-package analogy strikes one as simplistic, let's encourage him to tighten it up. But its simplicity neither detracts from the basic correctness of its insight, nor warrants the rejection of Van Till's book.

Furthermore, Schalkwyk says that "Van Till comes to the conclusion that morality (e.g. the Ten Commandments) 'might have been formed through the processes of evolutionary development.'" (p. 258) Van Till does not make this claim at all .... [*Since Leonard Schalkwyk has admitted the inaccuracy of this part of his review, last issue, we will omit the rest of this paragraph. Ed.*]

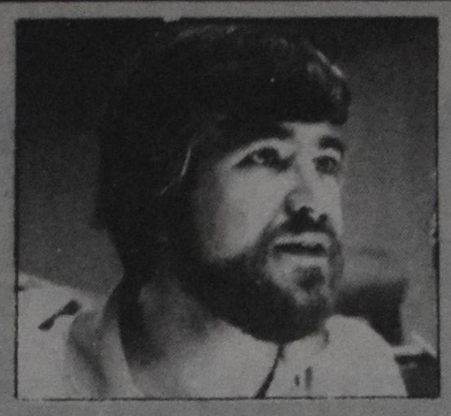
In defense of Van Till's book, I would like to note his extended and insightful treatment of the current state of scientific understanding of the cosmos, which he deals with in pages 95 - 190. Here is a lode of information, in language that lay-people can understand, and that we ought to be familiar with to be able to properly address the contemporary (and unfortunate) creation/evolution debate. Furthermore, Van Till's critique of naturalistic evolution of the Carl Sagan type is excellent and highly readable.

No one will agree with everything he or she reads in a book. Nevertheless, this book is a good one, and deserves wide reading and thoughtful consideration among all Christians. And while we read, we ought to keep in mind something that Herman Bavink — himself no great friend of evolutionary theories — wrote in his *Gereformeerde Dogmatiek* (vol. 2: p. 275):

Still it is remarkable that not a single confession has established anything concerning the hexameron (i.e. the six days of creation) and that also in theology all kinds of interpretations have been tolerated. Augustine already warned [1] against hasty charges that in this area something is in conflict with scripture, [2] against conversing over these difficult subjects before having engaged in serious study, and [3] against making oneself through ignorance a laughing stock in the eyes of unbelieving science (Augustine, de Genesis, I, 18,19, 20,21). This warning has not always been taken to heart by theologians. And geology can well provide us excellent service in the interpretation of the creation story.

John Suk,
Sarnia, Ontario

JUST A MOMENT/HERMAN PRAAMSMA



"He is a man of splendid abilities, but utterly corrupt. He shines and stinks like rotten mackerel by moonlight."
(John Randolph, 1773-1833)

It is almost with fear and trembling that one picks up a newspaper these days. Not a day passes, it seems, without some new revelation of corruption in high places. Government is to be a terror to bad conduct, the Bible says. But what if the government itself is filled with bad conduct?

We read about conflicts of interest, crooked under-the-table deals, disregard of ethical guidelines, and people in power who promote the interests of their friends at the expense of the tax payers. Shocking stuff in both Canada and the U.S.

There are a number of reactions possible to corruption on this scale. Many people become increasingly cynical about elected politicians and their friends. They almost grow to expect a certain amount of crookedness. Other people are determined to turn the scoundrels out of office at the next election. Others again, in both the U.S. and Canada, see an increasing urgency in the establishing of a Christian alternative. What is sorely needed is a party squarely based on principles and sound ethics:

> What stronger breastplate than a heart untainted!
> Thrice armed is he that has his quarrel just,
> And he but naked, though locked up in steel,
> Whose conscience with injustice is corrupted.
> (Shakespeare, Henry VI, part II, Act 3)

Maybe the time has come for a Christian party. The only *danger* is that people might confuse morals with politics or personal ethics with public policy.

Let me explain that.

Of course, we'd like to see people with fine morals and high ethical standards in political leadership roles. And in a Christian political party you would expect no less. But I know many people of high moral calibre who have no grasp of political issues, or insight into the working of a pluralistic society which demands justice for *all*. What is needed are people who can translate Christian insight into Christian public policy statements for our times and our nation.

What we need is not so much dedicated Christians, as dedicated *Christian politicians* who do not mind getting their hands dirty grappling with complex and difficult issues and problems. Politicians who are not afraid of making mistakes or of compromising to obtain the greatest attainable good for all citizens.

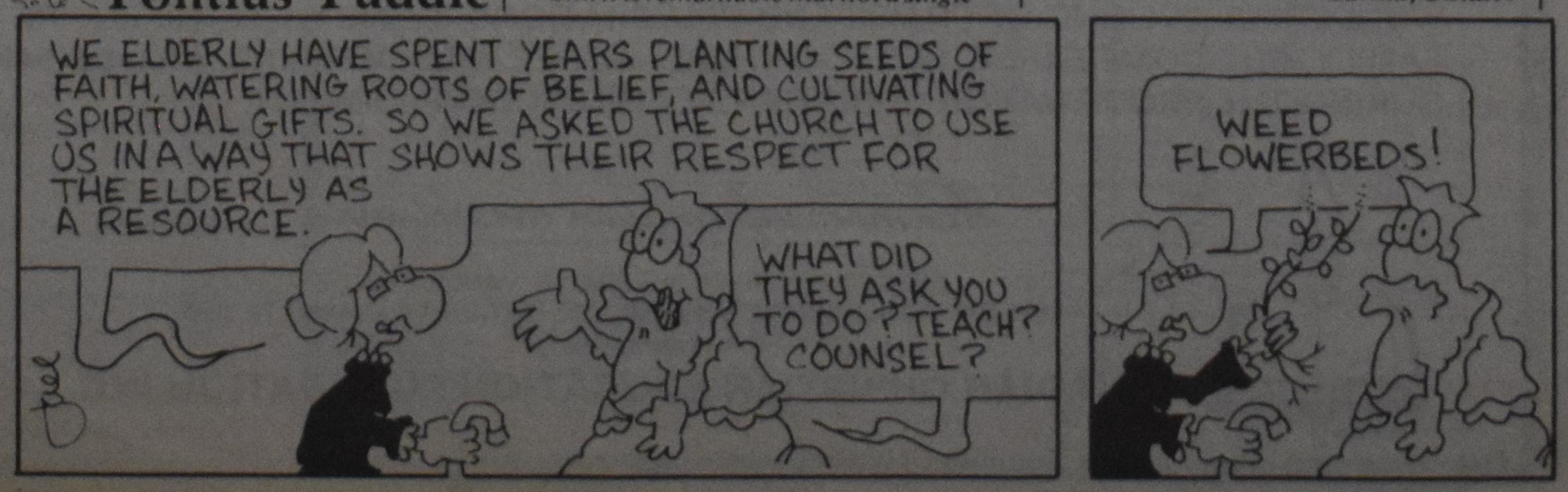
That is not an easy task. And there is a second factor as well: politics will always be a calling exercised by *people* (who per definition are sinful). And sin, I'm afraid, cuts across all party lines.

The Bible urges us to pray for those who are in authority over us. Let's do that. And let's take heart, for

> Heaven is above all yet; there sits a Judge
> That no king can corrupt.
> (Shakespeare, Henry VIII, Act 3)

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ontario.

Pontius' Puddle


WE ELDERLY HAVE SPENT YEARS PLANTING SEEDS OF FAITH, WATERING ROOTS OF BELIEF, AND CULTIVATING SPIRITUAL GIFTS. SO WE ASKED THE CHURCH TO USE US IN A WAY THAT SHOWS THEIR RESPECT FOR THE ELDERLY AS A RESOURCE.
WHAT DID THEY ASK YOU TO DO? TEACH? COUNSEL?
WEED FLOWERBEDS!

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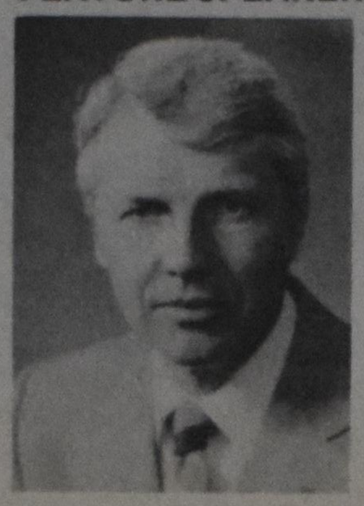

DR. JOEL NEDERHOOD
Director and Minister
of the Back to God Hour
Palos Heights, Illinois

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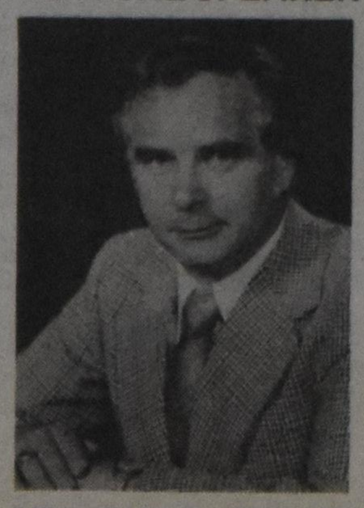

REV. JOHN D. HELLINGA
Pastor, Calvin C.R.C.
Oaklawn, Illinois

FRIDAY, MARCH 6
TABER, ALBERTA
(COMBINED WITH TABER, LETHBRIDGE AND MEDICINE HAT CHRISTIAN SCHOOLS)
PLACE: FIRST CHRISTIAN REFORMED CHURCH HACKNEY DR. & HWY. #36 SOUTH
TIME: 8:00 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

MONDAY, MARCH 9
CALGARY, ALBERTA
(CO-SPONSORED BY THE CALGARY SOCIETY FOR CHRISTIAN EDUCATION)
PLACE: EMMANUEL CHRISTIAN REFORMED CHURCH 3020 - 51 STREET, S.W.
TIME: 7:00 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

TUESDAY, MARCH 10
RED DEER, ALBERTA
(COMBINED WITH RED DEER, LACOMBE AND RIMBEY CHRISTIAN SCHOOLS)
PLACE: MEMORIAL CENTRE 4214 - 58th STREET
TIME: 7:30 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

WEDNESDAY, MARCH 11
NEERLANDIA, ALBERTA
(CO-SPONSORED BY NEERLANDIA SOCIETY FOR THE PROMOTION OF CHRISTIAN EDUCATION)
PLACE: NEERLANDIA CHRISTIAN REFORMED CHURCH
TIME: 8:00 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

THURSDAY, MARCH 12
ABBOTSFORD, BRITISH COLUMBIA
(COMBINED WITH ABBOTSFORD, AGASSIZ AND CHILLIWACK CHRISTIAN SCHOOLS)
PLACE: ABBOTSFORD SENIOR CHRISTIAN HIGH SCHOOL GYMNASIUM 35011 OLD CLAYBURN ROAD
TIME: 7:30 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

FRIDAY, MARCH 13
NEW WESTMINSTER, BRITISH COLUMBIA
(COMBINED WITH LANGLEY, VANCOUVER CHRISTIAN HIGH, FRASER VALLEY CHRISTIAN HIGH AND AREA CHRISTIAN SCHOOLS)
PLACE: ST. VINCENT MASSEY AUDITORIUM CORNER 8th AVE. & 8th STREET
TIME: 8:00 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

WEDNESDAY, MARCH 25
THUNDER BAY, ONTARIO
(CO-SPONSORED BY THUNDER BAY CHRISTIAN SCHOOL)
PLACE: WESLEY UNITED CHURCH 130 BRODIE STREET, N.
TIME: 8:00 p.m. SHARP!
SPEAKER: REV. JOHN D. HELLINGA
TOPIC: "WORKERS WITHOUT TOOLS" — "SCHOOLS WITHOUT TEXTBOOKS"

FRIDAY, MARCH 27
CAMBRIDGE, ONTARIO
(COMBINED WITH CAMBRIDGE, GUELPH, STRATFORD CHRISTIAN SCHOOLS AND WOODLAND CHRISTIAN HIGH SCHOOL)
PLACE: FORWARD BAPTIST CHURCH 94 ELGIN STREET, SOUTH
TIME: 7:30 p.m. SHARP!
SPEAKER: REV. JOHN D. HELLINGA
TOPIC: "WORKERS WITHOUT TOOLS" — "SCHOOLS WITHOUT TEXTBOOKS"

FRIDAY, APRIL 10
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CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.

Missionary sees hope for the Philippines

... continued from page 1.
land reform, dividing among the farm workers ownership of the large farms now owned by wealthy landlords. Aquino's own family owns large *haciendas* or farm estates. But Helleman is confident that President Aquino will keep her promise on land reform, since she has kept faith with her promises in the past.

Much is at stake now in the election of legislators to the two national legislative assemblies. In regional elections, too, good public officials are needed to overcome the power of corrupt political holdovers and local war-lords. Will regional and local leaders arise who take their lead from the people-serving example of Cory Aquino, just as in the past local officials were self-serving in the example of Marcos? The struggle for integrity and well-being in the Philippines is now possible, but is not assured.

Spiritual climate

A major force in the renewal of the Philippines is the heritage of prayer and trust in the Lord God which was decisive in the overthrow of Marcos and the election of Aquino. The devout faith of President Aquino is a guiding light. She and many others around her are Roman Catholic, while a number of leaders, including Gen. Fidel Ramos, are Protestants.

To us North Americans it is striking that a woman has been accepted in a leadership position so dramatic and earth-shaking. To Wendy Helleman this is not so surprising because, she says, women are better accepted in leadership roles in the Philippines, also in the church, than in American and Canadian culture.

The Philippine constitution is not a perfect document, but it has provision for change written into it. It greatly reduces the power of the president, and increases that of elected officials, in comparison to what the Filipinos have known for many years. It deserves a good chance. Our prayers should support these good people whose own prayers have been answered thus far in truly miraculous ways.

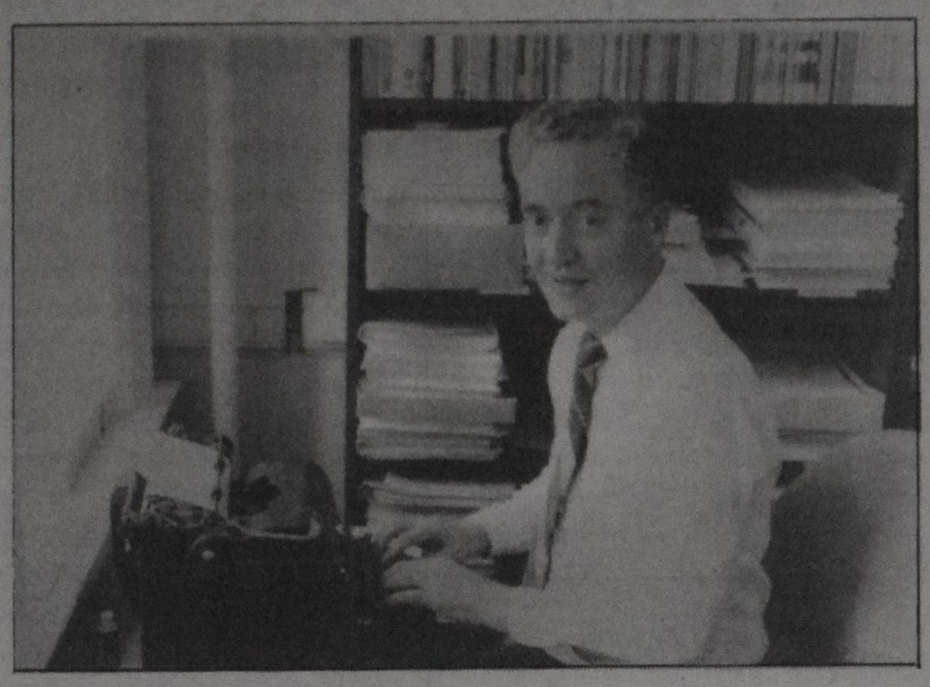
An ad in Calvinist Contact gets results. Why not place one today?

VanderVennen joins C.C.

Bert Witvoet

Calvinist Contact is happy to announce that Dr. Robert VanderVennen has joined the editorial staff on a part-time basis. He will be Assistant Editor in charge of the Education page and book reviews.

Robert VanderVennen is Director of Educational Services and Director of Correspondence Courses at the Institute for Christian Studies (ICS) in Toronto. His work in the ICS educational services is being reduced for financial reasons.



From 1974 to 1983 VanderVennen was Executive Director of the Institute. Before that, from 1959 to 1972, he was Dean and Professor of Chemistry at Trinity Christian College in Palos Heights, Ill. He has also been visiting scholar at the University of Chicago and consultant for The King's College in Edmonton.

At the present time, VanderVennen is Chairman of the Executive Council of the Canadian Scientific and Christian Affiliation as well as Chairman of the consistory of Grace Christian Reformed Church in Scarborough.

Robert's wife, Mary VanderVennen, is therapist and Director of Professional Services at Christian Counselling Services in Toronto. The VanderVennens, who live in Toronto, have three grown children.

We find in Dr. VanderVennen an able writer, a man with finely-honed Christian insight and a mature faith. Readers may look forward to his weekly contributions in our paper.

Pressreview

Carl D. Tuyl

The Canadian premiers assembled to gripe in fellowship about Ottawa's high-handedness in dealing away fishing rights to France. Newfoundland's Brian Peckford was the chief-griper, but all premiers sang from the same songbook: hands off our resources. The promised love-in between Ottawa and the provinces appears to be as elusive as soap in a shower.

★★★★

Efforts at economizing the service of Canada Post met with too much resistance. Out went the streamline policy together with the responsible minister, and in came the Right Honourable Monsieur Andre with a brand new policy of priority to service. Watching ministers and directors come and go at Canada Post is like watching a tennis game.

★★★★

Question period in the House of Commons descended to new depths with references to rats and garbage and other such elevating metaphors. Politicians complain about lack of esteem for their occupation, but if they would watch reruns of some of their sessions, they would quickly gain an insight into the reasons for this disdain.

★★★★

An organization called The Canadian Institute for International Peace and Security came up with the idea to mine Canada's Northern waters to keep out intruders and assert the country's sovereignty in the Arctic. "It is not something I envisage us doing," replied Defence Minister Perrin Beatty. Hope not! I wish, however, the government would listen to the suggestion of the Economic Council of Canada which says that Canadians should pay lower rates of personal income tax and be allowed to shelter more of their savings from tax.

★★★★

The fight against the so-called drug bill, Bill C-22, continues. Senior citizens as well as the National Federation of Nurses' Unions have protested the bill. It is feared that the higher drug prices will unfavourably influence the health care system.

★★★★

It is a good thing that this column is not published in Zimbabwe for in that country it is against the law to make light of the name of the president. His name by the way is Canaan Banana. I don't think I could resist that opportunity.

★★★★

The treasurer of the State of Illinois withdrew $220-million in state funds from the First National Bank of Chicago to protest against the bank's 19.8 per cent credit card interest rate. Now there is an example worthy of imitation. Credit card cost in this country can run as high as — believe it or not — 28 per cent.

★★★★

The Russians are talking about a new revolution. There seems to be an effort to involve more people in decision-making processes, and a remarkable new openness is evident. Several Russian dissidents were freed, and, to prove that the new direction is an honest-to-goodness strife, the government newspaper *Izvestia* has warned potential buyers that a lot of Soviet-built cars are poorly made. Next we will hear of a Russian Ralph Nader.

★★★★

Already I receive requests for June weddings and for summer collections. Already people make plans for summer vacations, and the potatoes begin to show little green sprouts. We're getting tired of shoveling snow, and the electric blankets bought in the fall begin to fail us. Life goes on relentlessly. We are carried along on the current of time, and it takes effort to slow down at least un petit peu. The month of February is — as you have noticed — in an awful hurry. Only 28 days and it's March.

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

Anglican-RC agreement reached

... continued from page 1.

Status of church

The role of the church was another dividing point between Catholics and Protestants, with Protestants believing that the Catholic emphasis on the church detracted from Jesus' role as mediator between God and humanity. Catholics believed that Protestants devalued the ministry and sacraments of the church and rejected its divinely-given authority as guardian and interpreter of the revealed Word of God.

The church is the community of those who have been renewed in Christ and "is entrusted by the Lord with authority to pronounce forgiveness in His Name to those who have fallen into sin and repent," says the document.

The church may also lead sinners to "a deeper realization of the mercy of God by asking for practical amends for what has been done amiss." But such requests or devotional practices do not obligate God in any way.

"Rather they provide a form in which one may more fully embrace the free mercy of God."

The church's mission is to proclaim and reveal the gospel, which announces God's free gift of grace through the once-for-all atoning work of Christ, the document says. The church is "servant and not master of what it has received."

Scandal of division

The church's credibility is undermined by "the sins of its members, the shortcomings of its human institutions and not least by the scandal of division."

Yet, it has the promise of God that in spite of its failures, God will use the community of believers to draw humanity into communion with himself and one another, the document says.

It concludes that Anglican and Roman Catholic beliefs about justification, salvation and the church no longer justify the division of the church.

"We believe that our two communions are agreed on the essential aspects of the doctrine of salvation and on the church's role within it."

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Church

First woman pastor appointed in Honduras

Marguerite Witvoet

Nov. 30, 1986, marked an historic day for the Mennonite Church in Central America. In an installation service at the Lopez Arellano Church in Honduras, Lourdes Alvarado became the first woman to pastor a Mennonite congregation in Central America.

Isaias Flores, president of the Honduran Mennonite Church, officiated the service. "This is an historic moment for the Mennonite Church in Honduras and in all Central America," he said. Flores explained to the congregation that Alvarado was the only woman among six recent graduates from the Mennonite Bible Institute at La Ceiba. All the graduates were approved for pastoral ministry by the General Assembly of the Honduran Mennonite Church.

Rita Martinez, president of the women's organization in the Aurora Mennonite Church, pledged her group's support for Alvarado. Bertha Flores, wife of the church president, challenged other young people, especially young women, to follow Alvarado's example and consider dedicating themselves to full-time Christian service.

Members of the congregation also expressed their support, exchanging hugs with their new pastor.

Adapted from a story in the Mennonite Reporter.

New children's musical available

(Mennonite Reporter)

"Forgiveness in the Family," a children's musical composed by Marilyn Houser Hamm, has recently been published by CMBC Publications, in co-operation with the Congregational Resources Board. This 15-minute musical is based on the story of Joseph using a text written by Lawrence Waddy. The musical, set in six scenes and using a cast of 13 characters and a chorus, is intended for use in congregational worship.

The musical was commissioned by the Congregational Resources Board in response to a need for good quality children's musicals for use in small congregations where there are few children and which can be produced by an intergenerational cast. It was partly funded through the Sunday School Project Calendar. The composer, Marilyn Houser Hamm is co-pastor of Altona (Manitoba) Mennonite Church. The musical is available through CMBC Publications, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4 at a cost of $7.50 per copy.

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Church news

Christian Reformed Church

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—to Westover Treatment Centre for Alcoholics. (First, Chatham, Ont., calling church), Mr. Peter Mantel.

Canadian Reformed Church

Called

—to Vernon, B.C. (Chilliwack, calling church) Rev. C. Van Spronsen, home missionary to the Bulkley Valley Indians, Smithers, B.C.

Accepted

—to Langley, B.C., Rev. J. Visscher of Cloverdale, B.C.

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Pastoral Pondering

Pondering about "Pastoral Pondering"

Carl Schouls

The title is misleading, don't you agree? For one thing, it sounds far too heavy — pondering — ponderous — weighty matters. (Ponderosa?) Why must pastors ponder? And why must it be the *pastors* who ponder? What makes them experts in the field? Isn't it dangerous to let them always be the ones to speak? Why can't we have a column called "Philosophers Phollies" ("Phoibles?") or "Truckdrivers Tidbits" or "Carpenters Capers"? Is this another one of the "Editors Enigmas?"

I have been bothered by this column for a while now — not that I have criticism of other pastors who ponderously pondered in the past. To be honest with you, I have not paid all that much attention to these spaces until the editor asked me to fill them for a number of issues. I could write about anything at all. But, it could not be a rehash of an old sermon! That bothers me.

Would there really be pastors who'd dare to think or do that? Is the stock in clergy so low that such a cautionary word is needed? Who is the culprit who has so besmirched the reputation of all his brothers?

Why some rehash

Are we to believe that most pastors will try to kill more than one bird with the same stone? Maybe the harried lifestyle of many pastors has something to do with that. People keep demanding more and more of their pastors — leaders of youth, counsellors par excellence, organizers and social directors, model fathers and husbands, captivating teachers for all age and ability levels and, above all — preachers who can bring a message to the delight of all, the upbuilding of the people of God and the conversion of sinners and do it in such a way that the fervor of Billy Graham, the studiousness of Dr. Martin Lloyd-Jones (don't know him? RUN! to your nearest Christian bookstore!) and the folksiness of Jimmy Swaggart (don't know him? Good. Keep it that way) are all combined in one. Twice a Sunday. Week after week. Sometimes for years. In one and the same congregation.

Come on, folks, have a bit of patience with some of these men. And if you sometimes catch one who runs off an "oldie" (different illustrations, different songs and most people never notice — so I've been told by an old-timer) don't point your finger and shout "Ya! Gotcha!" Show some patience and understanding. How are the sheep doing in praying for their under-shepherds?

Pastors are preachers. They find their source for material in the Word of God. They better! But, they are also "professionals" and sometimes they use the Word of God in a hackneyed way. That may be professional — it sure is not professing. In fact, that is sin.

Actually, I'm playing a bit of a game. This is not supposed to be a heavy column at all. (I still think "Pastoral Pondering" is the wrong heading). Deep theological subjects are to be avoided. Perhaps a picture of ministerial type in slippers and with a pipe (oops! not allowed) sort of just lying around leafing through his lexicon would be helpful in conveying this idea. Actually, I think that the editor meant that "Pastoral Pondering" should just be a hop, skip and jump in the variegated meadows of pastoral experience. OK. We get the point. But, dear friends, in all this we can never get away from: "Thus says the Lord!"

Rev. Carl Schouls is "pastor" of the Free Reformed Church in Vineland, Ontario. He has agreed to pastorally ponder without preaching three more times!

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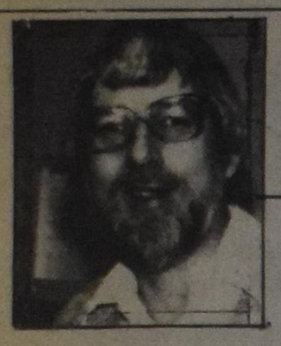

Presbyterian comment

R.J. Bernhardt

It's surprising what's important in the church

There are a variety of ways of trying to determine what things are most important to the people of the church. It is difficult enough to get an accurate impression of what is most important to the people of a single congregation. However, when we try to understand what issues are most critical to the people of a whole denomination it is even more puzzling.

As an observer of church life, I have learned that there are a few public indicators which may tell us something about what is considered important. In the Presbyterian Church one way of gauging what may be thought to be important is to look at the subjects of the annual "overtures" submitted to the General Assembly. Overtures are formal requests that come from or through the various presbyteries of the church asking the General Assembly to give attention to some topic or other that is thought needs the attention of the whole church.

Recently I reviewed the overtures submitted to the General Assembly of the Presbyterian Church in Canada during the past three years. In order to be able to compare them, I rather arbitrarily assigned each overture to one of four categories. It was interesting to me to see what that way of looking at them revealed.

★ ★ ★ ★

Church doctrine was the first category selected. One would surely expect many overtures to raise doctrinal issues. However, even allowing for some debate as to what category some overtures were assigned to, church doctrine did not inspire many overtures. For example: In 1984 there were a total of 31 overtures to the Assembly and only two of them were basically addressing matters of doctrine. In 1985, out of a total of 28 overtures, only one was clearly a doctrinal matter. The trend changed a bit in 1986 when six of the 26 overtures were directed to doctrinal issues.

★ ★ ★ ★

Social concerns are thought to be attracting a lot of interest in the church today! I thought it would be interesting to see how many of the overtures requested the church to address various social issues. Interestingly, once again, the number was not nearly as high as I might have guessed. In 1984 two of the overtures involved social concerns. In 1985 the number on social topics increased to four. At first I thought that the trend was clearly upward when my review indicated that six of the 1986 overtures raised social issues. However, when I realized that three of the six overtures were virtually identical in wording, I began to wonder how direct their grassroots support really was.

★ ★ ★ ★

Church Order is another possible reason for a Presbytery to overture the General Assembly. If a Presbytery perceives that the laws of the church need to be revised, then they have the right to raise the matter in an overture. Once again the numbers were surprisingly small. In 1984 only two of the overtures appeared directly related to specific items of church order. In 1985 the number was down to one and in 1986 it was back up to four.

When averaged out over the three-year period, the overtures in the above three categories represent less than one-third of all the overtures submitted.

★ ★ ★ ★

What is the other category into which the remaining overtures fell?

The fourth arbitrary category which I had selected was that of **Administration.** Admittedly this is a rather broad category and it is perhaps unfair to compare it directly with the other three. It includes things as diverse as the operation of denominational colleges and institutions, appointments to church boards, the placing of the name of a minister who is not the minister of a congregation on the roll of a Presbytery, stipends paid to ministers, the pension plan, group insurance plans, etc.

Administration is essential to the operation of the church. Indeed any church that is committed to stewardship must be as administratively efficient as possible. Since part of the role of the General Assembly is to oversee the administration of the denomination it is not a matter of surprise that many administrative matters must come before it. However, even with that readily admitted, I was startled to discover how much of the focus of overtures falls on that which is primarily administrative.

This, of course, is no proof that administration is an unhealthy preoccupation of the Presbyterian Church. It is just another window through which to try to understand what most occupies the interest of Canadian Presbyterians today.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

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Science

Robert VanderVennen, page editor

Science and faith: comments in relation to J.W. Bakker

Robert VanderVennen

The Editor has asked me to comment on the essay by Mr. J.W. Bakker which you see on this page, in the light of recent discussion in Calvinist Contact on a Christian understanding of science. I do this from my background which includes a Ph.D. degree in physical chemistry and a wide acquaintance with what has been written on this subject in books and articles.

Kinds of origins

I believe that Mr. Bakker is right in saying that science has nothing factual to say about origin. At least that seems to be true in the sense of ultimate origin: where did matter originate, and how and why did life begin. If science can contribute anything to such questions, it can do so only in close dependence on religious and philosophical ideas.

But "origin" can mean something else, too. You can talk about the origin of the Bad Lands in Drumheller, Alberta, with its fossils, and the oil and coal deposits of Alberta. Science has some things to say about those kinds of origins which are meaningful and probably true. So we need to be very careful when we talk about science and faith.

The rates of natural processes

What about Mr. Bakker's second point, that some scientists believe that the natural processes we observe today have always taken place at the same rate?

Is it reasonable to assume that rates of radioactive decay have been constant since the time God created those materials? Yes, it is. It is as reasonable as it is to assume that the boiling point of water has stayed the same since God first created water. There are three strong lines of argument to support this.

First is the reason that over many years no change has ever been observed. Second is the fact that these kinds of processes are based on the very makeup, the structure of the atoms and molecules. That structure cannot change because then these particles would be new and different particles, that is, the original particles would cease to exist. (A change of this sort would be an evolutionary change, which people who argue against constant rates do not want to accept.) The third argument against such change is rooted in the Christian faith: we believe that God, the creator and sustainer of the universe, upholds His world in a dependable, faithful way.

Mr. Bakker does not agree with this conclusion. He says that "smaller and larger upheavals or some severe catastrophies would have caused discontinuity." That is not true of the boiling point of water nor of the decay rate of radioactive atoms. It is true of geological formations. He has in mind especially the great flood of Noah's time, and such processes as volcanic eruptions. Surely such catastrophic events mess up dates which depend on counting annual layers of silt deposits and the like in the areas where such catastrophies happened.

But that doesn't mean that calculating backward to estimate age is "mathematical non-sense." There is no basis for saying that it is nearly impossible to look back beyond the great flood, because the most important ways of estimating the age of the earth are quite independent of the effects of floods.

Effect of sin and the origin of time

An interesting question is "how much the curse after the fall into sin has affected and changed the original creation and its processes." We don't know the answer to that. But do you think Adam and Eve's fall changed the boiling point of water and such things? I don't think so. The effects of sin were drastic in some areas, but not in those areas.

And Mr. Bakker's last point about the origin of time as a barrier to calculating the age of the earth. When was time created? I suppose time was created right at the beginning, so that everything that has happened in our world happened in time, since it doesn't seem to me that there could be any change without the clock running.

Science does not give answers to question of origin

J.W. Bakker

In connection with discussion on the age of the earth in C.C., Dec. 19, 1986, and Jan. 23, 1987, a few comments.

"Science" has nothing *factual* to say about origin. How it all started is totally outside the area of empirical science. The realm of "beginning" belongs to religion or philosophy. Nature and the whole cosmos just have no answer to the question of origin.

Answers given by scientists reflect their own philosophy of origin.

Some scientists, including Christians, believe that present natural processes — as they describe them now — can be projected into the past for billions of years (eternity?). This means that not only their understanding of natural processes must be correct (which is questionable if it is already "interpretation" of data) but also that the processes have functioned in the dim (dim, dim, dim) past under varying conditions. Such extrapolation is also mathematical non-sense.

For the committed Christian studying natural science, some definite points in the past have to be taken into account. Looking back into history for indications of "origin," smaller and larger upheavals or some severe catastrophies would have caused obvious discontinuity. Such changes may have affected rates of processes, temporary variations, slight or drastic changes in climate, etc.

There are three such historic points of discontinuity:

(1) The worldwide flood altered the face of the earth and the climate drastically; it affected the life of the people and of all living creatures. The flood and its aftermath may, for all practical purposes, have made it nearly impossible to look beyond that historic point. And this point is not all that far in the past.

(2) The question how much the curse after the fall into sin has affected and changed the original creation and its processes is hard to answer but must be taken into account by any scientist-Christian.

(3) The actual creation acts of God when even time was created form another historic point. It acts as an absolute barrier and nobody can (or should) look for origin beyond that point. God revealed some definite information about His creation acts, and that is all a person can ever know about it, or needs to know about the great mystery of creation.

Mr. Bakker is a retired teacher living in Hamilton, Ontario.

Interpreting Genesis

Robert VanderVennen

Whenever Christian people disagree among themselves about aspects of science, what they are disagreeing about is not science but how to interpret the Bible. What really is at stake is how to interpret the Bible. In recent discussions on Van Till's book *The Fourth Day* the focus too is on interpreting the first two chapters of Genesis. The question is whether to interpret these chapters (and the rest of what the Bible says about the origin of things) in a literal way, or not.

If you hold to a literalist interpretation of Genesis 1 and 2, then you believe that the world is about 10,000 years old. This means that you have problems with scientific conclusions that the world is several billion years old. Everyone whose religious beliefs do not require belief in a "young earth" think that rocks and such things were created billions of years ago, and that the first creation of plants and some animals goes back some millions of years ago, because the scientific information pointing to that is very strong.

Naturalism

Another reason why many Christians want to hold to a young earth is that 10,000 years does not give enough time for biological evolution to take place in a naturalistic way. Naturalistic evolution is an enemy of the Christian faith, no question about that. Everyone who believes in the God of the Bible, and believes that the Bible is true and trustworthy, opposes naturalistic evolution.

I think that the best way to oppose that is to fight with all our strength against naturalism — the belief that things happen merely because of physical and biological forces (natural forces). Naturalism is a philosophy directly opposed to the Christian faith. It is better to fight naturalism than to fight evolution. Suppose you prove that evolution is totally wrong, and everyone in the world would agree. What do you have? Will all people now be Christians? No — they will still be naturalists!

We all want to hold securely to the fact that God created the world "in the beginning" and that every change, every development (may I say every "evolution"?) that has taken place has been in His sovereign hand. This is bedrock. All of our science must build on that. We must not always agree on how to do that. Let's understand that some things are very basic and not negotiable, while other things are not of the same order of importance. We should not confuse matters of spiritual life and death with matters of science.

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small talk

Alice Los

Close encounter with my own kin(d)

After a few decades of raising six children towards independence, life in our present-day mini-household is, by comparison, tranquil and orderly. I'm sure I could set our table for two with my eyes closed, for all cutlery is forever in its rightful place.

There's always a pen beside the telephone and the comics page is never missing from the paper. There are no boots to stumble over in the hallway and no wet towels on the bathroom floor. If this pleases me, I'm also glad that this calm is disturbed often enough not to have it become boring.

As a matter of fact, we have just come through another interruption of the status quo. For eight days we waded through a layer of toys on the floor and altogether we must have stuffed two garbage bags with discarded Pampers. There was a collection of baby bottles on the kitchen counter and we almost got used to waking up at 5 a.m. because that's when our youngest grandson demanded one. Two hours later, as I emerged from the master bedroom, not sure yet what day it was, but by force of a rekindled habit intent on starting breakfast for the rest of the family, his older brother would already be playing on the kitchen floor.

While I tried to determine where the frying pan had found a place after it had been washed and cleared away the night before by a helpful son-in-law, I was warned not to come near the fridge where there was "some construction going on" which, of course, I should have known, what with all the trucks zooming back and forth. Because the two boys and their parents came from far, some aunts, uncles and cousins also came to say hello and all order vanished in favour of boisterous confusion which had an undertone of warm, rich joy.

What are eight days when there is so much to discuss, explore and enjoy together? When two small boys have to get re-acquainted with their grandparents and their cousins? When brothers and sisters laugh and talk long into the night? It's only a short week, then. On the day that Martin and David and their parents were to leave, grandpa was off to an all-day meeting. That would have left grandma all by herself in a hollow, empty, somewhat chaotic house if she, too, hadn't been squeezed into a car already laden with people and luggage, for the short hop to the airport.

Once there, the inevitable goodbyes were said. The two grown and two small loved ones were swallowed up by the tunnel that led to the airplane's door. A last wave and then the three of us who had come to see them off turned towards the glass wall from where, some 15 minutes later, we watched them soar to the heavens. Our silent prayers for a safe landing followed them as their plane shrank to an insignificant dot in the clouds.

When we had consoled each other over lunch and reassured ourselves that nowadays distance is, at worst, a nuisance, it was time to go home. Some two hours had passed since we saw the DC-9 disappear and we concluded that it should have landed already.

Once at home, the telephone beckoned. Who is to say who mentioned it first? My frugal nature protested and, lamely, I said something about business hours and talked of being sensible. But the next moment the horn was thrust to my ear and, space-age advanced technology or not, I thought it plainly a miracle to hear that loveable, familiar voice which so very recently had called "goodbye" across the terminal, say "hello" again.

Moments later, left all by myself in a silent house, I picked up a forgotten toy and mused that God was very good.

Alice Los is a housewife living in Kemptville, Ontario.

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Feature

The world's most translated authors and books

Brigitte Gacha

The inventor of science fiction, Jules Verne, is now one of the world's most translated authors, just 80 years after his death. In a single year, his works were translated 229 times into languages as varied as German, Portuguese, Finnish, Greek, Magyar, Japanese, Czech, Turkish, Russian and Indonesian.

But the number of versions of the French writer's imaginative works still puts him far behind Lenin, who continues to be the world's most translated author in any field, as he had been for many years: 406 titles in the year concerned, 1979.

However, the author of *Around the World in Eighty Days* belongs to a category of writers likely to reach a growing audience outside his native tongue: those with the gift of appealing to the imagination of the young. These authors can acquire a permanent place on best-seller lists and even increase their sales over the years.

Fiction for the young

Thus, the brothers Grimm's *Fairy Tales* appeared in Spanish, English, French, Italian, Norwegian, Swedish, Dutch, Turkish, Russian, Serbo-Croat and Japanese in 1979, a total of 108 translations. A modern British children's writer, Enid Blyton, was translated 123 times in the same year, followed by Jack London (98 times), Mark Twain (85) and Hans Christian Andersen (81). Near the top of the table, too, come Astrid Lingren (69 times), Robert Louis Stevenson (67) and Edward L. Stratemeyer, who invented the Hollister family (66).

Charles Perrault wrote the Mother Goose stories in the early 18th century, but was still translated 55 times in 1979. Daniel Defoe, author of Robinson Crusoe, was writing even earlier and he was translated 42 times. The yet older *1001 Nights* scored 36 translations, one more than Louisa May Alcott (*Little Women*). There were 31 versions of Lewis Carroll, while another Oxford don, the creator of *The Hobbit*, J.R.R. Tolkien, was translated 28 times. John Fennimore Cooper (*Last of the Mohicans*), appeared in 30 versions, while the work of the Italian writer Carlo Collodi (*Pinnochio*), was translated 22 times.

Strip cartoons have long been international and the figures show that Walt Disney productions are among the leaders, with 137 translations published in 14 different countries. Rene Goscinny, creator of Asterix the Gaul, was translated 89 times and Charles Monroe Schultz, whose brainchild is Charlie Brown, 22 times.

Popular literature makes up a massive proportion of the 54,447 translations catalogued in the 32nd edition of the *Index*. The queen of crime, Agatha Christie, continues to reign with 179 translations, followed by another British authoress, Barbara Cartland, with 125, Georges Simenon with 104, Alistair MacLean with 91 and Harold Robbins, 66.

Tolstoy and Shakespeare

Despite the predominance of entertainment in the publishing market, what can properly be called literature is still well translated around the world. At the head of the writers who are classics, or about to become them, is Tolstoy, with 144 translations. He is followed by Shakespeare, with 92 (compared with Molière, who was translated 42 times in the same year). Alexander Dumas, père, was translated 78 times, while Gorki (77) and Dostoyevsky (74) were close behind.

Other big scorers were Hermann Hesse, 62, Hemingway 61, Graham Greene 55, Chekov 54, Edgar Allan Poe 44. Victor Hugo, whose centenary falls this year, was translated 41 times in 1979.

In that year Oscar Wilde was translated 35 times; poets scored well too: Pushkin, 39 times, Gabriel Garcia Marquez and Rabindranath Tagore 30 times each, while the other Nobel prize-winning poet, Pablo Neruda, was translated 27 times. Even Homer, around 2,800 years after his death, continued to be among the most translated authors, with 49 versions.

The Bible still leads

However, it is still true that the Bible remains the world's most translated single book, with 244 versions, including the apocryphal gospels. In 1979, 73 translations of Pope John-Paul II were published and the field of religion provides a number of frequently-translated works, ancient and modern. The German theologian Hans Kung was translated 11 times. St. Augustin and the *Bhagavadgita* 10 times each, Martin Luther nine times and St. Thomas Aquinus, Thomas à Kempis, Teilhard de Chardin and Jacques Maritain seven times each. In the U.S. alone, 287 translations dealt with religious themes.

Politics and economics

Although nobody else approached the scale of translations of Lenin, political theorists continued to be well translated: Leonid Brezhnev was translated 179 times, Karl Marx 143, Nicolae Ceaucescu 66, Engels 43, Enver Hoxha 42, Mao Tse Tung 15, and Herbert Marcuse 14.

American economist J.K. Galbraith was translated 21 times but philosophers scored better: Jean-Paul Sartre 49 times, Nietzsche 34, Bertrand Russell 23, Emmanuel Kant 22, Hegel 19. Among psychologists, Freud was translated 56 times and Jung 19. Educational psychology also called for frequent translation. The Swiss pioneer Piaget and the German Rudolf Steiner being both translated 35 times.

The countries providing the greatest number of translations to the world total were, in order, the Federal Republic of Germany, with 7,729, the U.S.S.R. with 7,239 and Spain with 5,883. English (21,525 titles) is the language from which a majority of books were translated, followed by Russian (6,832), and French (6,378) and Spanish is the language into which the most works (6,627) were translated.

Not surprisingly in these circumstances the translators who were most published in 1979 were both Spanish: Gonzalez de Ortega, with 79 and Eugenio Sotillos, with 61.

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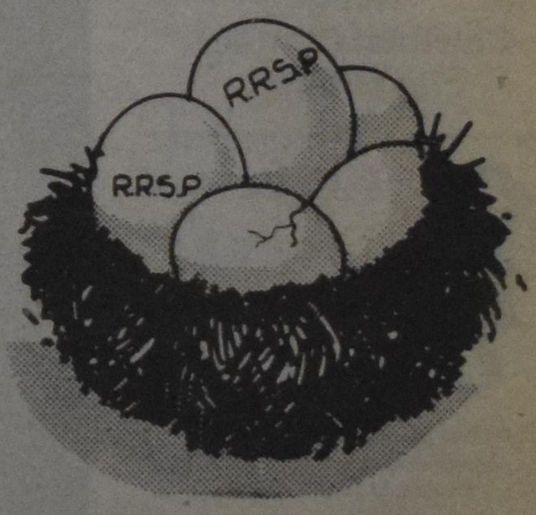

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Long-range mercy for Africa (3)

The CRC in Sierra Leone

Calvin Seerveld

Calvin Seerveld, professor of aesthetics at the Institute for Christian Studies, was invited by the Christian Extension Services (CES) field workers of the CRWRC and CRC World Missions in Sierra Leone to lead their annual Spiritual Conference in the capital of Freetown during October. Afterwards, he and his wife were invited to visit either the Kuranko team at work (inland up North) or the Krim team (coastal work in the South) for a good week.

My wife Inès, myself, and our host Jan Disselkoen (illus. 1) walked through the village of Alikalia in which Jan and Angie Hoolsema live, greeting people at the openings of their huts or houses. Any new *tababu* (white person) is unusual this far inland. Young women of the village joked with Jan in the Kuranko language. "With how many feet did you sleep last night?" they asked her, laughing at me and Inès. (To "sleep with two feet" means you slept alone. To "sleep with four feet" means you slept with someone else.) Any man with a little extra means has two wives. Because they knew Jan was single and chaste, they could joke this way. The Kuranko never make the joke with anyone the whole village knows is sleeping around.

No Kuranko man sleeps with his wife while she is breast-feeding her child. Mothers breast-feed a child for two years. This cultural pattern helps space a woman's children, but it does encourage promiscuity among the men. When a white missionary mother's milk dried up and she stopped breast feeding her child, the African women were certain that the husband had commanded her to stop breast-feeding, so he could sleep with her again. No Kuranko woman could ever believe that a mother's milk would dry up or that she would stop early giving her child her milk. It is simply inconceivable!

A different, developed Kuranko culture

Because we Westerners do not know how to think African, it does not mean the African does not think. Because a Sierra Leonen adult in the village bush is illiterate, it does not mean he or she is unintelligent. What we were meeting firsthand was an oral culture. There is no newspaper in the Kuranko language; nobody could read it. The "newspaper" is the news people *tell*, walking from village to village, and it broadcasts as well as daily newsprint.

There are no law books to consult, no statutes written down that lawyers could misinterpret: the chief *speaks* justice when the complaints are brought to his residence, and each villager tells his side of the trouble to the chief on the open porch. There are no history books. History is what the older people *remember* and *recount* to their children in the dark of long evenings.

In this tradition of oral activity proverbs and riddles play an important role. Proverbs are vivid, *oral* ways of learning, remembering and passing on wisdom that gives shape to one's life. Jan Disselkoen is gathering Kuranko proverbs from her African national workers, to use in the literacy program they are developing, so that the beginning adult reader will have a cultural tie-in to his or her background and not be subjected to "Dick sees Jane" types of sentences. It was great hearing her and her three co-workers tell the meaning in English of some of these riddle-proverbs which they have written down for their primer.

"Small drops of water fill up the river."

"An old man who steals will not trust a young boy with a big bag."

"A short man should not laugh at a short child." (Don't pooh-pooh small beginnings of something, since results on your own work may be even less.)

"You should put your hand on wet mud so that when it dries there will be a hand print there."

"If you are to be bitten on your bald head, it is because you removed your head-tie. ('hat')" (When you get intimately hurt, it is because you made yourself vulnerable.)

At a large conference held in Rotterdam recently to discuss problems of "third-world" literature, a Cameroun African finally said, "Why do you Westerners keep on asking us why we don't read? Why don't you tell stories!" That made vivid to me how stupid we would look to an illiterate Kuranko if we use notes for a lecture or a teleprompter for a TV "appearance" — don't we know how to speak out what we know? Maybe we should learn the strengths of an oral culture — its person-to-person directness, its homely, human way of being together by word-of-mouth — even as we try to educate others in the important advantages of having a written culture that has records.

Photo: Calvin Seerveld

Jan Disselkoen ready to bike to CES literacy office in Alikalia.

Photo: Calvin Seerveld

Praise singer playing his balangi in Sumbaua Bendugu.

Storytelling a celebration

The Kuranko tribe has storytellers. A famous one, who is blind, is called "the Cat." When "the Cat" comes to a village to tell stories, accompanying himself on a small hand-made, 10-stringed instrument, he is honoured and feted as if he were royalty. It's a celebration, and "the Cat" tells stories for four hours or more at a stretch if the hundreds of towns-people gathered around him behave.

It's a kind of festive assembly where the lead story-teller singsongs his way into holding their attention, eliciting short response songs from the audience at times, to lighten the narration, often humourously. Gradually he builds up the characters of the story, who are frequently animals (like Aesop's fables), intensifies the suspense by adding opposing figures and ingenious complications, weaving all the new events into the whole by repetition of earlier motifs. And you can almost hear the people pitting their wits against the storyteller's craft — how will it end? who will outwit whom? who or what is the culprit in the twist at the end?

The only thing in our experience I could compare "the Cat" to was the time when big Fred Tamminga, with drummer(!) Matt Cupido, toured Canada in a van during the early 1970s, and the bard Tamminga read and chanted his ballads to clusters of Dutch immigrants who wanted culture different from the secular stuff on TV.

The storytelling of "the Cat" and his colleagues is kindred to Christ's telling parables: an engaging way of teaching people how to live. Such storytelling really goes back to the tradition of the wisemen and wise women in biblical times, like Jotham's fable (Judges 9:1-21), the wise woman of Tekoa's charade before David (II Samuel 14:1-24) and descriptions like Proverbs 7:6-23. The storied wisdom — that includes the Kuranko proverbs and riddles — are dramatizations of wisdom with responsive audience participation, along very definite, conventional lines, full of whimsical fun and

Continued on page 12 ...

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Cinema summaries

Marian Van Til

Dead of Winter

Rated AA
Stars Mary Steenbergen, Roddy McDowall, Jan Rubes, William Russ
Directed by Arthur Penn

The creaky old mansion with the secret passageways is miles from nowhere. It's the dead of winter, a blizzard's howling outside, the car won't start, the phone is dead, the innocent and unsuspecting woman is *trapped*. And the Lord of the Manor and his all-too-efficient servant are out to *get her!*

That scenario has been played out, with minor variations, in dozens of films over the years. It's the classic gothic thriller, and it wears well as director Penn uses a modern version of it to raise the hair on viewers' necks in *Dead of Winter*. Penn achieves his purpose with virtually no gore but a lot of suspense. The way he builds suspense reminds one of some of the old Alfred Hitchcock movies, though toward the end, Penn resorts to at least one cheap scary trick which would probably have been above Hitchcock.

Seen for no more than what it wants to be — a modern version of the gothic thriller — *Dead of Winter* is successful. And certainly Mary Steenburgen's nuanced handling of three different roles is something to see. But it's hard to look at any movie, even one like this, with only a surface glance. And when it comes down to taking a longer, harder look at this genre (and *these* characters, in particular), one is left to conclude that viewer enjoyment (if you can call that kind of suspense, "enjoyment") is based on rooting for the innocent victim's resourcefulness at his or her ability to escape the often vicious and psychotic torments of some very evil captors. To be sure, evil is punished in the end, as we know it will be, but the good acting, surprising camera angles and meticulous attention to detail can't obliterate the slightly sour taste such a film leaves.

Communications prof checks voltage of electric church

Marguerite Witvoet

Reported on the front page of this issue of *Calvinist Contact* is a story about the increase of religious broadcasting stations in television and radio in the United States in the last five to 10 years.

We asked Quentin Schultze, Professor of Communications Arts and Sciences at Calvin College, to respond to the article in a phone interview.

Schultze says "There is no question that religious broadcasting is dominated by evangelicals and fundamentalists. There is also no question that along with the growth of religious broadcasting there has been a parallelling realignment of attendance in mainline churches. What is not at all clear is how much of this realignment is related to the increase of religious broadcasting."

Revival phenomena

First of all, he notes that the increase in religious broadcasting does not necessarily mean an increase in non-believers converted to Christ through the broadcasting. The majority of people who listen are already Christians, who experience a religious revival through broadcasting.

Along with this revivalism Continued on page 20 ...

The CRC in Sierra Leone

... continued from page 11.

poetic devices that gives evidence of a rich cultural tradition and sensitivity. It is all *oral* and *storyfull*.

"The Cat" does not give dogmatic maxims, like Ben Franklin's *Poor Richard's Almanac:* "A penny earned is a penny saved;" "Early to bed, early to rise ...." (This way of didactic maxims is how we often misunderstand the living biblical proverbs too, I think. "The Cat" enthrals his listeners; they hang on his words, they catch a vision from his graphic, time-consuming way of telling the story, and are buoyed up by the imaginative and artful form in which he slowly makes the points that count, so they stick in your memory.

Music for praise

Close in function to the Kuranko storytellers, as folk leaders, are the "praise-singers." They are the ones who make musical instruments like the siraman (a stringed instrument) and *balangi* (xylophone using gourds for resonance), and who compose songs to praise the chief, to honour an important guest, or to introduce a special celebration. The "praise-singers" are like David's corps of Levites (I Chronicles 15:16-24), people with the skilful gift of making music. And the training is passed on within families for generations. Pa Konkofa in the village of Sumbana Bendugu is an expert maker of *balangi* (illus. 2) who comes from a long line of praise-singers. He played the instrument for us like the percussion piece it is, vigorously striking its wooden bars in tonal combinations strange to our ears, melodious and dissonant simultaneously. Marvelously quick grace-note runs counterpointed by a sturdy lower line of tones: it was all done effortlessly, with the nonchalant seriousness of a master.

Imagine this musician with others in procession approaching the paramount chief (superchief) to sing his praises, and you get an idea of what Kuranko church worship will be like, God willing, in the next generation. And it will be God, not the tribal chief, receiving the special glory.

Telling the gospel

It struck us as a culturally sensitive way for CES to obey Christ's injunction of Matthew 10:16, introducing church services in Alikalia as story-telling times. The CES evangelist tells the Bible story in the open pavilion in the main village square on Sunday mornings from around 7:30 to 9:30. The section-chief often comes, various important Muslims, a couple of men who are without guile in trying to do good for the village life, and the most are a motley group of people wholly ignorant of Jesus Christ.

The Sunday we attended there were about 100 people present, many women and barefoot children. A couple of older boys were drumming complicated rhythms with sticks on home-made wooden boxes, which stopped when the evangelist asked us to pray. Then he led us all through several songs, sounding out a line, and everybody chorused the response, along with much hand-clapping. The people's body movements were relaxed and happy. Someone read the scriptures.

Then the evangelist told the story of Paul in Acts, and the story went back to Abraham, Jerusalem, Bethlehem, Jesus and then Paul's being shunted from bureau to bureau to get justice until Paul finally had to ask to go to the top at Rome. When the evangelist mounted the two steps forming a kind of podium in the circle of us people, at the King Agrippa scene, I was hoping he'd give the "Almost Persuaded" pitch to the audience. But you are beginning at scratch here. People don't know what to be persuaded about. Christ's Jewish apostles had the Lord teaching them daily for three years, and they still thought they were going to knock off the Romans rather than *suffer* for the coming of God's Kingdom. (cf. Luke 24:21 answered by Luke 24:46-48, Philippians 1:29, I Peter 4:12-13)! People can't know in a few months of Bible storytelling what it means to "follow Christ." A lot more has to happen too.

That was an important lesson Inès and I learned during our intensive stay in Sierra Leone: when you start from scratch in bringing the gospel of Jesus Christ to people, you are not telling the Bible story to people who are blanks. The Kuranko African has a developed oral culture that needs to be respected as well as refined.

Sin needs to be wiped out. (And sin shows up in each of the four strands in Sierra Leonen spiritual geography.) But the Kuranko love of children, their gift in storytelling, their praise-singing and rhythmic body movements, the keenness for riddles, and sturdy directness (that makes the Kuranko the best police when they "go to the big city" or into the army), needs to be treasured and reformed. To ask a Kuranko church service to refrain from clapping would be like asking us who are Dutch not to be doctrinal when we study theology.

A Kuranko Christian hymnody, if it is given room to develop, will be different from Genevan psalmody, Scottish quatrains, or Anglican anthems. It takes a Holy Spirited wisdom and seasoned historical knowledge for a mission worker to know what is a seed of wheat, and what is chaff among those to whom he or she brings the way of the Lord.

It became clear to us, however, that it would dishonour Christ's Name for a Western missionary to parachute in, as it were, size up what needs doing from the Western point of view, draw up the regulations, convert a couple of bright Africans, give them Hondas and the cook book manual for Christian living, and helicopter out. Christian mission work without humble cultural knowledge and patient nurturing is irresponsible.

(Next week: Within the envelope of evangelism)

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Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.
NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

KROEZEN: "The Lord is faithful to all His promises and loving toward all He has made." (Psalm 145:13b)
Fred and Betty (nee Pennings) are thankful to the Lord for the safe arrival of our first child, a girl, TERI NICOLE, born Jan. 28, 1987. Proud first-time grandparents are Mr. and Mrs. Gerrit Kroezen, Acton, Ont., Mr. and Mrs. Bert Pennings, Trenton.
60 Stevens Cresc., Georgetown, ON L7G 1B6

MUIZELAAR: "Worthy art thou, our Lord and God, to receive glory and honour and power, for thou didst create all things, and by thy will they existed and were created." (Rev. 4:11)
With joy, Simon and Jenny wish to announce the birth of their son AARON MICHAEL on Jan. 23, 1987, weighing 9 lbs. 8 oz. Aaron is a little brother for Jeffrey. Grandparents are Mr. and Mrs. Wm. Feenstra of Wyoming and Mr. and Mrs. H. Muizelaar of Bowmanville. He is the great-grandson of Mrs. A. Tiggelaar of Sarnia.
Address: 91 Connaught St., Oshawa, ON L1G 2H4

TENYENHUIS: We thank the Lord for entrusting to us JULIAN ADAM to help him become a man in Christ. He was born on Jan. 19, 1987, and joins Andrew, Ari and James. Grandparents are Audrey Venema, Sarnia, Ont., Bert and Roelie Tenyenhuis, Kentville, N.S. Great-grandmother is Alice Kalmink, Holland, Mich.
June and John Tenyenhuis, 13 Mercier, Dollard des Ormeaux, PQ H9A 1H4

Marriages

FLEDDERUS-TOLKAMP: Mr. and Mrs. Ralph Fledderus of Guelph and Mr. and Mrs. William Tolkamp of Waterdown, joyfully announce the marriage of their children CAROLIN and STEPHEN. The wedding ceremony will take place on Friday, Mar. 6, 1987, at 7:00 p.m., D.V., in the First Chr. Ref. Church of Guelph. Pastor S. Couperus officiating.
Eph. 2:22.
The newlyweds will make their home at: 677, Hwy. 6, R.R.#2, Hamilton, ON L8N 2Z7

VAN GURP-KRAAYENBRINK: With joy and thanks to the Lord, we, Mr. and Mrs. Harry Van Gurp of Belmont, Ont., and Mr. and Mrs. Gordon Kraayenbrink of Port Lambton, Ont., are pleased to announce the forthcoming marriage of our children, BETTY and JAKE. The ceremony will take place, D.V., on Friday, Mar. 13, 1987, at 6:30 p.m., in the Chr. Ref. Church, Aylmer, Ont. Dr. H. Boekhoven officiating.
Future address: R.R.#1, Port Lambton, ON N0P 2B0

Anniversaries

Congratulations to Melle and Anna (Antje) Haan (Nee Grondsma) who will celebrate their 50th wedding anniversary, D.V., on February 25, 1987.

1957 February 22 1987
Wedding text: "In all your ways acknowledge Him, and He will direct your paths." (Proverbs 3:6)
With thankfulness to God, we wish to announce the 30th wedding anniversary of our parents,

TONY and CORRIE DYKXHOORN
(nee De Groot)

With love and congratulations:
Rick & Sue Dykxhoorn; Jason, Karen, Jennifer — Culloden
Harry & Marilyn Dykxhoorn; Ryan, Ingrid — Brownsville
Cynthia & Ralph Aukema; Janessa, Andrew — Chatham
Betty-Anne & John Werkema; Mark, Steven, Kristen — Embro
Albert & Sue Dykxhoorn; Paul, Andrea — Chatham
Home address: R.R.#1, Brownsville, ON N0L 1C0

With praise and thanksgiving to God, we, the children, would like to announce the 50th wedding anniversary of our dear parents,

ALBERT and HENNY JANSONS

Formerly of Ladner, B.C., now residing in Clearbrook, B.C., Canada. Married in Franeker, Friesland, on Mar. 11, 1937. To God be the glory.
Henk & Ann Kuipers-Jansons
John Jansons
Tena Jansons-VanTol
Sisco & Debby Jansons-Verwoerd
Jack & Marva Jansons-Den Braber
Ron & Thelma Ridder-Jansons
Jerry & Martha Ridder-Jansons
26 grandchildren and eight great-grandchildren.

1962 February 24 1987
With praise to God, we announce the 25th anniversary of our parents,

HENK and INA TIMMERMAN
(nee Schuringa)

We thank God for providing us with such great parents and pray for His continued blessing on them.
With love from their children:
Dave
Pete
Sharon
Rob
Home address: 61 Woodland Dr., Cambridge, ON N1R 2X7

Apeldoorn (Neth.) Guelph
1937 February 25 1987
With joy and thanksgiving to the Lord for His love and faithfulness, we are happy to announce the golden wedding anniversary of our dear parents,

MELLE and ANNA (Antje) HAAN
(nee Grondsma)

Their text was: "Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name." (Psalm 86:11)
With that they have raised their home and children. We thank them for that, and pray that the Lord will continue to bless them for each other, that they may be a blessing for all those dear to them for years to come.
Congratulations and love from their children and grandchildren and two great-grandchildren:
Klaaske & Gerry Stoffelsen — Brantford, Ont.
Hilda & Jim Visser — Vanastra, Ont.
Joanne & Art Dechene — Mesa, Arizona
Cindy & Sweitze Slootegraaf — Cambridge, Ont.
Anne & Rinke Duiker — Orangeville, Ont.
We invite anyone who wishes to congratulate them to the open house on Saturday, Feb. 28 from 2-4 at the Chr. Ref. Church on Water St. in Guelph.
Best wishes only, please.
Home address: 381 Edinburgh Rd., S., Apt. 108, Guelph, ON N1G 3J7

1952 March 4 1987
With thankfulness to the Lord for His goodness and care, we will celebrate the 35th wedding anniversary of our parents,

JAN and ALI VAN DER WOERD

With love from your family:
Brian & Nanda Verheul; Janine, Erin, Aileen — Burlington
John & Wilma van der Woerd; Rachel, Jan, Aleida, Mark — Waterloo
Peter van der Woerd — Burlington
Steven & Annette van der Woerd; Jennifer, Bradley — Ancaster
David & Cindy van der Woerd — London
Andrew van der Woerd — Grand Rapids
Home address: 3479 Spruce Ave., Burlington, ON L7N 1K4

R.R.S.P.

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Anniversaries

Fryslân Canada
1927 February 24 1987
With thanks and praise to God, we are happy to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents,

GERBEN and GEESKE STAVINGA
(nee Nauta)

Congratulations to Mom and Dad, Pake and Beppe, from:
John & Janna Stavinga
Fred & Ada Stavinga
Ben & Marie Kempenaar
George & Griet Granside
20 grandchildren and 17 great-grandchildren.
Home address: 61 Lyndhurst St., Apt. 1, Brantford, ON N3S 4K4

Congratulations to Mike and Gertie Verkaik (nee Snel) who will celebrate their 50th wedding anniversary, D.V., on March 4, 1987.

Obituaries

"Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." (Psalm 23:6)
We were saddened by the sudden death of our beloved brother, brother-in-law and uncle, on Feb. 2, 1987,

TJIPKE BARKMEYER

at the age of 54 in Stroobos, Fr., Holland.
May the Lord sustain his wife and children.
John & Edith Kamminga — 189 Jeffrey Ave., Acton, ON L7J 1V8
Bert & Ann Looyenga — 30 Mowbray Place, Acton, ON L7J 2J8 and families.

"Yet I am always with you; you hold me by my right hand." (Psalm 73:22)
On Feb. 2, 1987, the Lord took unto Himself,

ANDRIES KEIZER

in his 75th year.
Beloved husband of Sjirkje Keizer.
Dear father and grandfather of:
Eileen & Peter Damm; Louis & Marian, Sherry, Renita, Andrew, Cynthia — Niagara-on-the-Lake
John & Adrienne Keizer; Angela, Kevin, Scott, Krista, John — Smithville, Ont.
Jessie Keizer — Hamilton, Ont.
Jim & Sheila Keizer; Andrew — St. Ann's, Ont.
Dear brother of:
Margaretha Koene
Bonne Keizer
Anna Akkerman
Koop Keizer
— all of The Netherlands
Predeceased by one sister, Gatske Brouwer.
He will be greatly missed by all his family, but we are comforted knowing that he is at peace.
Home address: P.O. Box, Grassie, ON L0R 1M0

Anniversaries

1947 February 27 1987
We are happy to announce the 40th wedding anniversary of our parents,

YDE and MURKJE STRAATSMA
(nee Damstra)

May God strengthen and guide them in the years to come.
Their grateful children and grandchildren:
Andrew & Colette Straatsma; Kyle — Boswell, B.C.
Marilyn & Peter Ufkes; Monique, Peter Daniel — Abbotsford, B.C.
John & Joanne Straatsma; Jodan, Jarrin — Port of Spain, Trinidad
Sonya Straatsma — Brampton, Ont.
Ron Straatsma — Waterloo, Ont.
Home address: 14 Chestnut Ave., Brampton, ON L6X 2A5

Nederhorst den Berg Chatham
1937 March 4 1987
"Lift up the light of thy countenance upon us, O Lord!" (Psalm 4:6b)
We rejoice and give thanks to the Lord for His faithfulness shown to our parents, grandparents and great-grandparents,

MIKE and GERTIE VERKAIK
(nee Snel)

as they celebrate 50 years of marriage.
Happy anniversary from:
Harry & Fay — Cambellford, Ont.
John & Marg — Dresden, Ont.
Mary Ann & Wayne — Chatham, Ont.
Mike & Kathy — Chatham, Ont.
Pauline & Bill — Merlin, Ont.
Henry & Tina — Chatham, Ont.
Gary & Carol — Chatham, Ont.
18 grandchildren and eight great-grandchildren.
Open house: Mar. 4, 1987.
Best wishes only, please.
Home address: 40 Elm St., Apt. 305, Chatham, ON N7M 6A5

Hengelo (OV) Abbotsford
Nederland B.C. Canada
We danken onze hemelse Vader dat wij op 5 februari 1987, D.V., de dag mogen gedenken dat onze geliefde ouders, groot- en overgrootouders,

HENDRIK en AALTIENA ROFFEL
(de Kleine)

zestig jaar geleden in het huwelijk zijn getreden.
"Praise God from whom all blessings flow."
Hun liefhebbende kinderen:
Bill & Diet Roffel — Yarrow, B.C.
Dik & Riet Roffel — Edmonton, Alta.
Tony & Coby Roffel — Penticton, B.C.
8 kleinkinderen en 6 achterkleinkinderen.
Address: H. Roffel, Menno Home, 32910 Brundige Ave., Abbotsford, B.C. V2S 1N2

Classifieds continued on next page.

Classifieds

Obituaries

Suddenly the Lord called home our dear brother, brother-in-law and uncle on Jan. 12, 1987,

DERK JAN (Dick) TEMPELMAN

at the age of 54.
We pray that the Lord will sustain and comfort Anneke and the children and grandchildren.
"... and provide for those who grieve in Zion, to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of His splendour." (Isaiah 61:3)
Hennie & Louie van Ramshorst — Thunder Bay
Gerrit & Willy Tempelman — Thunder Bay
Henk & Hendrika Tempelman — Thunder Bay
John & Teeny Tempelman — Thunder Bay
and nieces and nephews.
Funeral services were held on Jan. 16, in the First Chr. Ref. Church with Rev. A.C. Leegwater officiating.

"Strength for today and bright hope for Tomorrow"
was the theme our dear parents entered their 56th year of marriage with. Only three weeks later, God made that hope reality for

KLAAS TIGCHELAAR

81 years old.
Beloved husband of: Anna (Postma) Tigchelaar.
And dear father and father-in-law of:
Jack & Margaret Tigchelaar — Dundas, Ont.
Flora & Bill DenBok — London, Ont.
the late George (1979) & Grace Tigchelaar — Waterdown, Ont.
Greta & George Vandermeulen — Troy, Ont.
David Tigchelaar — Hamilton, Ont. &
Jenny (Hummel) Tigchelaar — St. Catharines, Ont.
Joanne & Allen Heidbuurt — Waterdown, Ont.
Dear grandfather of 31 grandchildren, one of whom, Jason Heidbuurt, predeceased Pake in 1982. He also enjoyed 13 great-grandchildren.
Jan. 30, 1987, Grimsby, Ont.
Funeral service was held on Feb. 2, 1987, in the Calvin CRC Dundas, and interment in Millgrove cemetery.
Correspondence address: Mrs. A. Tigchelaar, c/o Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

"Be faithful, even to the point of death, and I will give you the crown of life." (Rev. 2:10b)
On Jan. 28, 1987, the Lord took unto Himself our dear husband, father, grandfather and great-grandfather,

PETER WESTRA

at the age of 83 years.
Beloved husband of Marcien Westra.
Dear father of:
Lloyd & Nettie Westra — Edmonton, Alta.
Jenny & Gerry Schalk — Cranbrook, B.C.
Jan & Joyce Westra — Lethbridge, Alta.
Ena & Peter Wamsteeker — Red Deer, Alta.
John & Grace Westra — Edmonton, Alta.
Ev & Barb Westra — Edmonton, Alta.
Also survived by 16 grandchildren and 15 great-grandchildren.
Funeral services were held on Saturday, Jan. 31, 1987, at the First Chr. Ref. Church in Lethbridge, Alta. Rev. Joe Tuininga officiating.
Home address: 1808 - 2nd Ave. N., Lethbridge, Alta.

Obituaries

"In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you." (John 14:2)
On Jan. 23, 1987, the Lord took to His home and to His glory,

JAN (John) HENDRIK WEVERS

at the age of 79 years.
Beloved husband of Willemina Wevers (nee Van Tebberen) of 516 18th St., N., Lethbridge, Alta. and dear father, grandfather and great-grandfather of:
Rita & Corny Biesbroek — Lethbridge, Alta.
Alice Schenk — Lethbridge, Alta.
Gerry & Willy Wevers — Lethbridge, Alta.
Ann & John Lubbers — Calgary, Alta.
Leta & Arie Konynenbelt — Abbotsford, B.C.
Berna & John Vos — High River, Alta.
Jackie & Alan Poole — Winnipeg, Man.
Ben & Sylvia Wevers — Surrey, B.C.
Derk & Hennie Wevers — Baden-Baden, West Germany
Willy & Chuck Haines — Rocky Mtn. House, Alta.
Nellie & Elroy Nieboer — Iron Springs, Alta.
John & Brenda Wevers — Fort Macleod, Alta.
Martin Wevers — Calgary, Alta.
Michael & Helen Wevers — Edmonton, Alta.
56 grandchildren and 18 great-grandchildren.
He was also predeceased by one infant grandchild in 1964.

Help Wanted

Help wanted on **dairy farm.** Phone Dick Keunen, R.R.#2, Drayton, ON N0G 1P0; (519) 638-2271.

Personals

Single ladies, look: Enterprising gentleman, 6' +, outdoor type, well educated, many interests, has place in his life for marriage-minded lady. Early 30s. Picture. Will answer all. P.O. Box 351, Markham, ON L3P 4J8

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

Christian woman, 35 years old, from Dutch background, with 3 children, ranging in age from 7 to 15, would like to meet a Chr. gentleman, 35 to 45 years old. Please send replies to: File #2407, Calvinist Contact, St. Catharines, ON L2R 4L3.

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Help Wanted

A Christian daycare requires an **E.C.E. teacher.** Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2. Phone: (416) 839-1842, attention Sue Van Dijk.

Teachers

Chatham District Christian Secondary School

invites applications for the position of

teaching principal

Our school of about 90 students and 7 full-time staff hopes to add OAC courses in the near future. We require a person who has biblical insight, sound Christian perspective and proven teaching ability, and who is able to give sensitive leadership to a dedicated staff and a supportive community.
We also have possible openings for **teachers** in the areas of **science and English.**

Please submit application and resume to:
Mr. H. Proper, Principal
90 Park Ave. E., Chatham, ON N7M 3V4
school tel.: (519) 352-4591
home tel: (519) 354-3021

The Society of Christian Schools
in British Columbia
invites applications for the position of

Educational Consultant

This is a ¼ position to assist our education co-ordinator. Duties of the educational consultant will be worked out in consultation with the education co-ordinator using the gifts of each person to best advantage.
The successful applicant must have experience in Christian schools. The SCS office is located in Langley, British Columbia. Salary will be commensurate with qualifications and experience.
Send letters of application, curriculum vitae and a statement of philosophy of Christian education to:
Mrs. Sue Contant, President
Society of Christian Schools in B.C.
4672 - 207A St., Langley, B.C. V3A 6N9
For more information, contact Mr. John Vanderhoek at (604) 530-4600

Help Wanted

Persons for **construction of concrete silos, manure tanks, basements** and other structures. Experience preferred. Apply at Dunnville Silo Ltd., R.R.#1, Dunnville, ON N1A 2W1

Wanted: All around help on **dairy** farm, fencing, field work. House on separate place for you with buildings and garden for your hobbies. Box 535, Telkwa, B.C. V0J 2X0

Bricklayer's helper for small operation in Niagara Peninsula. Full-time. Please call Gary Prinsen (416) 935-7690.

Greenhouse help wanted. Person needed for mum-growing operation, located in the Niagara Peninsula. No experience necessary. Please call: 892-3657 or 892-2291.

Help Wanted

Experienced ambitious-working **carpenter/foreman** by small building contractor. Year-round employment. Partnership will be considered in this well-established business. Area has CRC and Chr. school. Reply to C.C., File #2453, 99 Niagara St., St. Catharines, ON L2R 4L3

First Chr. Ref. Church of Hamilton is looking for a **Youth Evangelistic Worker** to start the work of evangelism among the estranged young adults of the church. This person need not be ordained but we would prefer some post-secondary education in the line of evangelism and social work. For more information contact Aren Geisterfer, (416) 525-9140, ext. 4207 or 4123 from 10 a.m. - 4 p.m. or (416) 524-0488, after 5 p.m. or write Aren Geisterfer, 11 Forsyth Ave. S., Hamilton, ON L8S 2A3

Employment opportunities for R.N.s, R.N.A.s, H.C.A.s, Housekeepers and Dietary

as positions become available on staff.
Full time or part time.
Please apply or send resume to:

Mt. Nemo Lodge Nursing Home
4486 Guelph Line
Burlington, Ont.

Postal address:
R.R.#2
Milton, Ont.
L9T 2X6

Attention: Mrs. Nancy McCullough
Enquiries for nursing care invited

O.C.S.T.A. Executive Director

As of Saturday, Feb. 7, 1987, the Canadian applicants for this position have chosen to accept other offers of employment.
The position is, therefore, still vacant.
Persons interested in details about the position of O.C.S.T.A. executive director should contact:
W.H. Hultink
at (416) 679-6017 (home)
or (416) 388-2645 (school)
no later than Friday, Mar. 13, 1987

The C.L.A.C. office in Rexdale

will need a competent

secretary

starting early April.
Applicants should have all of the qualifications for secretarial duties; experience on computers is desirable. Salary (commensurate with experience) and benefits are attractive.

Please apply to:
CLAC, 821 Albion Rd.
Rexdale, ON M9V 1A3

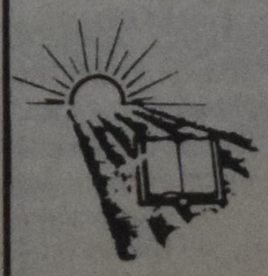
Applications should be accompanied by complete resume.

The Christian Farmers Federation of Ontario

invites applications for an

ADMINISTRATIVE OFFICE SECRETARY

Duties include: maintaining an efficient office, including typing and secretarial duties, maintaining library and filing system, telephone answering, printing and mailing routines.
Valuable assets: priority setting abilities, computer literacy, organizational and communication skills, understanding of Christian action groups, familiarity with agriculture.
Experience preferred



Position begins as soon as possible.
Apply to:
Christian Farmers Federation of Ontario
115 Woolwich St., Guelph, ON N1H 3V1
Tel: (519) 837-1620 (office)
or (519) 338-3214 (evenings)

Classifieds

Teachers

ATHENS: Athens Chr. School invites applications for a full-time **grade 1/2/3 and 4** teaching position starting Sept. 1987. Please send letter of application and resume to: Mrs. H. Weima, Principal, Box 264, Athens, ON K0E 1P0 or phone (613) 924-9500.

BOWMANVILLE: Durham Christian High School expects to have 2½ **teaching positions** available for the 1987/88 school year. We invite applications in the area of math, French, instrumental music and special education to apply. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.

BRAMPTON: John Knox Chr. School invites applications for an opening in the **intermediate** grades for the 1987/1988 school year. Openings for **primary and junior** grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.

Teachers

BRANTFORD: Brantford Christian School invites applications for a full-time **Grade 7 & 8** teaching position for the 1987-1988 school year. Please send in letter of application and resume to: Mr. Chris Vander Veen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4

BRESLAU: Woodland Christian High School invites applications for 3 positions commencing Sept. 1987. **English and Geography** (Major teaching areas), **choir, girl's P.E./health** (minor teaching areas). Qualified applicants reply to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0

FRUITLAND: John Knox Memorial Christian School has an opening for a **50% part-time special education teacher.** For information and application forms contact: Julius de Jager, Principal, Box 27, Fruitland, ON L0R 1L0; (416) 643-2460. Deadline for applications to be received will be March 2, 1987.

Teachers

BELLEVILLE: Quinte Christian High School invites applications for a teacher of **vocal and instrumental music,** for Sept. 1987. Send a letter of application and resume to P. VanHuizen, Principal, QCHS, 289 Pinnacle St., Box 158, Belleville, K8N 5A2.

HOUSTON, B.C.: The Houston Chr. School invites applications for the following possible teaching positions for the 1987/88 school year: one **primary** and one **intermediate** with a math major. Contact the principal: H. Fritschy, Box 237, Houston, B.C. V0J 1Z0 or call: (604) 845-7736 (school).

JARVIS: Jarvis District Chr. School invites applications for a possible teaching position at the **junior level** (single grade). Please send letters of application, resume and credentials to: Garry Glasbergen, Principal, Jarvis District Chr. School, Jarvis, ON N0A 1J0

LONDON: London District Christian Secondary School has a possible opening for a **French** teaching position for the 1987-88 school year. Please send your letter of application and resume to Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

PORT PERRY: The Scugog Chr. School Association of Port Perry will be opening an interdenominational Christian school in Sept. 1987. We will be requiring a **teacher/administrator** and **2 full-time teachers.** Please send letter of application and resume to: Mr. Tony Vanderlaan, R.R.#4, Port Perry, ON L0B 1N0. Phone (416) 985-9242.

Teachers

MEDICINE HAT: Growing interdenominational Christian school solicits applications for a **social/science** or **social/language** position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Slofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school); (403) 526-7192 (home).

NEWMARKET: The Holland Marsh District Chr. School invites applications for a **½-time teaching position** for the 1987/1988 school year. Duties will include teaching core subjects in **Grades 4 & 7.** There will also be a possible opening in the **primary grades.** Please send applications and resume to the principal: Mr. H. Vandervecht, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701.

ORANGEVILLE: Orangeville Chr. School is accepting applications for a possible **kindergarten** position for Sept. 1987. Please send letters of application and resume to: Arend Bakker, Principal, Orangeville Chr. School, P.O. Box 176, Orangeville, ON L9W 2Z6; (519) 941-3381.

ST. CATHARINES: Beacon Christian High School has two possible openings in **math, science** (biology and chemistry) and **choral music** for the 1987-88 school year. Inquiries from experienced teachers are welcome. Please send your letter of application and resume to Mr. H. Kater, Principal, c/o Beacon Chr. High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone: 416-937-7411.

Teachers

REGINA: The Regina Chr. School Association, Regina, Sask., is now accepting applications for teaching positions for **Grades 1 to 8.** French will be a definite asset. Please forward resumes to Mr. John Harris, Principal, Box 4453, Regina, SK S4P 3W7.

ST. THOMAS: Ebenezer Christian School invites applications for possible teaching positions in the primary grades:

Grade 1
Kindergarten and music combinations

Send letters of inquiry or resumes to Mr. T. De Koter, Principal, 77 Fairview Ave., St. Thomas, ON N5R 4X7.

SARNIA: Sarnia Chr. School invites applications for a teaching position in the **primary division.** In addition, there may be possible openings at other grade levels. Please send letters of application to: Mr. P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 344-4562.

TABER: The **Taber Chr. School** is in need of three teachers for the **elementary level.** Taber Chr. School is operated by the Society for Christian Education in Southern Alberta and is located in the heart of the irrigation country and is known as the land of the lo-o-ong sun. A strength in French for one of the positions is needed. For inquiries contact: Robert Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or call (403) 223-4550 (school) or 223-2258 (home).

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.

WASAGA BEACH: Silver Crest Chr. School invites applications for a full-time teaching position in **Grades 5/6** commencing Sept. 1987. Possible openings may also be available in **Grades 3/4** and **principal/7/8.** Please send resumes to Miss Val Morrison, Principal, Silver Crest Christian School, 380 Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0

PACIFIC CHRISTIAN SCHOOL
VICTORIA

invites applications from teachers suitably qualified in **Junior High** subject areas including **English, Mathematics, Science, Social Studies, Physical Education and Learning Assistance.**
At least two full-time positions are being considered for the 1987/88 school year as a result of a leave of absence and increasing enrolment.

Send correspondence to:
Wm. A. Van Dyke, Principal
671 Agnes St., Victoria, B.C.
(604) 479-4532

Ottawa Christian School
Ottawa, Ont.
invites applications for

teaching principal

for the 1987/88 school year.
This school provides Christian education from K through Grade 8 for 166 interdenominational students and has a staff of 8 interdenominational teachers. The principal currently teaches 55% of his time.

We seek a person with a strong Christian commitment and one who has experience in working with others in a leadership role.

A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity.

We also invite applications for possible teaching positions for the 1987/88 school year.

Please submit application and references to:
Mrs. Bonnie Luimes, Secr. of the Board
2670 Iris St., Ottawa, ON K2C 1E5
home tel: (613) 820-4976, school tel: (613) 722-5836

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1987-1988 school year.
Possible teaching positions open in:

Elementary
Intermediate
Junior High
Senior High

The four schools in our system have a diversified teaching staff, teaching students from Grade K-12, with the added services of a curriculum co-ordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.
Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:

H.P. Visscher
14345 McQueen Road
Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

Orillia Christian School

invites applications for a possible opening for a

principal

Interested persons please apply to:
Mr. H. Marcus, Principal
c/o Orillia Christian School
Box 862, Orillia, ON L3V 6K8
Tel. (705) 326-0532 (school) or 326-1701 (home)

1987-1988 school year

Fraser Valley Christian High School

is seeking applicants with a combination of the following areas of specialty:
social studies, Bible, French, science, math, boys P.E., library and academic counselling.

Please send resume to:
Al Boerema, Principal
Fraser Valley Christian High School
15353 - 92 Ave., Surrey, B.C. V3R 1C3
(604) 581-1033

Calgary Christian Schools

invite inquiries and applications for

administrative (principal)
and teaching positions
in elementary grades
(possibly Grades 2, 3, 4, 6)
and secondary specializations
(possibly French, language arts, biology, chemistry, music, home economics)

Two schools are operated by the Calgary Society for Christian Education — the South School (K-5) presently has 44 students and the West School (K-12) has 321 students.

Please send inquiries, resumes and applications to:
Jack VandenBorn
c/o 2839 49th St. S.W., Calgary, AB T3E 3X9
School: (403) 242-2838
Home: (403) 242-5993

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Wanted

The Fellowship CRC of Brighton, Ont., Can. is planning to build a new church in 1987. We are open to receive funds of $5,000 or more for 5 year terms and at a rate of 8%, closed. All those interested in contributing, please contact Jack Vanderniet at (613) 475-0673 or Ralph Vanderlinde at (613) 392-1666 as soon as possible.

Classifieds continued on next page.

Classifieds/Events

Events

Andre Knevel in Concert

Saturday, March 7 at 8:15

at the Central Presbyterian Church
corner of Charlton and Caroline Sts., Hamilton
An exciting program of popular classics.
Tickets available at the door only.

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London District Christian Secondary School
present

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Directed by Gerry Vaandering

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Students: $3 | London, Ont. | 7:30 p.m.

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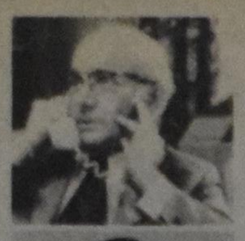
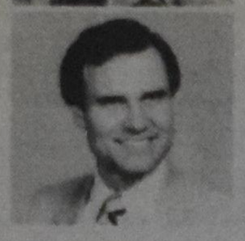
Let's Play Chess and Calendar of Events will return next week.

IS FREE ENTERPRISE BIBLICAL?

KEYNOTE SPEAKERS



Dr. HAROLD LINDSELL (Laguna Hills, California). Editor emeritus of *Christianity Today*; author of *The Battle for the Bible* and *Free Enterprise: A Judeo-Christian Defense*. (Thursday evening banquet and Friday panel discussion.)



Rev. JERRY VREEMAN (Chicago, Ill.). Formerly with *The Back to God Hour*; founder and President of Multi-Media Ministries, Chicago, Illinois. (Friday evening banquet.)

PANELISTS

HARRY ANTONIDES. Director of Research, Christian Labour Association of Canada and editor of *Work Research Foundation Comment*, Toronto.

Dr. JOHN BOERSEMA. Professor of Business, Redeemer College, Ancaster, Ontario.

Dr. JOHN BOLT. Associate professor of Religion and Theology, Redeemer College, Ancaster, and author of *Christian and Reformed Today*.

ED VAN WOUDENBERG. Interim leader, federal Christian Heritage Party.

"Question period with delegate participation."

FRIDAY WORKSHOPS

1. *Are computer costs justified?*
2. *Managing your cash flow—is there a Christian way?*
3. *The business of people.*
4. *Ethics in advertising.*
5. *An introduction to transferring the family enterprise to your children.*
6. *Hiring and firing employees.*

PROGRAM & FEES

A ***Thursday Evening Banquet — March 5, 1987***
Speaker: Dr. Harold Lindsell
Fees: Delegates or Guests $50.00; Spouses or Associate Members $40.00; Students $20.00.

B ***Friday Daytime — March 6, 1987***
"IS FREE ENTERPRISE BIBLICAL?"
Speaker: Dr. Harold Lindsell
Fees: Delegates or Guests $70.00; Spouses or Associate Members $30.00; Students $10.00.

C ***Friday Evening Banquet — March 6, 1987***
Speaker: Rev. Jerry Vreeman
Fees: Delegates or Guests $50.00; Spouses or Associate Members $40.00; Students $20.00.

INFORMATION & REGISTRATION

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Dutch

Kommentaar met een knipoog

Herman de Jong

Het molenmesje

We gingen voor het eerst samen terug naar Holland. (We waren al eens afzonderlijk geweest, want toen zaten we nog in de kinderen en mijn vrouw wilde die zeven kindertjes niet voor drie weken uitbesteden.) We waren bij Pa en Moe thuis en voor het eerst in mijn leven zag ik Pa aardappelen schillen. Hij deed het wat verlegen, want het was nog in die tijd dat vrouwen alle huiswerk deden. Maar vooruit, hij was nu met pensioen, en die grage eters uit Canada vonden die geel-bloemige eerdappels zo lekker.

Ik zag Pa schillen met een mesje, zo oud en versleten alsof het zo uit de Middeleeuwen kwam. Ik vroeg hem naar dat mesje, maar omdat hij nooit veel zei, antwoordde moeder. "Ja man, dat is een molenmesje dat altijd vlijmscherp blijft, ja zelfs scherper wordt als je er maar veel mee schilt. Ach ja, zulke mesjes kun je in Canada natuurlijk niet krijgen. Wat kun je in Canada nou wel krijgen? Kiek nou die Canadese broek es die je daarginds net nieuw gekocht hebt; zit ja geen vouw meer in. Nou, dan die broeken van de Groninger Kleding Groep."

Zo wilde ze nog even doorgaan, maar het was me begonnen om dat schilmesje, niet om mijn broek! Ik liet haar nog even doorslaan, want zelfs als een heel grote jongen was ik toch nog wat bang haar in de rede te vallen. Als de ouderen riepen, mochten de kinderen vroeger niet piepen. Vertaal dat alstublieft niet in de tegenwoordige tijd!

Enfin, als ik vlug was kon ik nog net met de bus naar "Groot Maarkt" en de molenmesjes-koopman was te vinden net voor het stadhoes, linker hoek bij de bussen. "En goed afpingelen hoor, mien jong, en goed uitkijken bij het oversteken, want op marktdag is het een drukke bedoening." Zo kocht ik een knap uitziend molenmesje en terug in Canada was mijn vrouw verrukt over z'n schil-kwaliteiten.

Net als het mesje mijner ouders, had het wel de eigenschap te roesten. Ook het houtje begon er wat vettig uit te zien. Het was geen mesje dat een Canadese lepelbak sierde en er kwamen jaren, dat mijn vrouw het probeerde weg te moffelen, maar dat kon ik steeds voorkomen. Ik had dat mesje lief gekregen, want er was geen beter mes om mijn pijp mee schoon te krabben.

★ ★ ★ ★

We mochten met Kerst weer eens kadootjes uitpakken. Nu het grote merendeel van ons kroost getrouwd is, komen ze met presentjes aandragen voor Dad en Mom. Dat vinden we wel leuk, ofschoon het voor ons natuurlijk een veel kostbaarder geschiedenis is ... ze zijn nu al met z'n zeventienen! Enfin, wat sokken voor de jongs, een poederdoosje hier en een oorbelletje daar voor de aangetrouwde meisjes, dan loopt het nog wel los.

Tot onze grote verbazing kregen we een zeer luxueus messenstel aangeboden van onze zoon, die nu in Grand Rapids woont en soms *The Banner* met foto's mag versieren. (U had al gedacht: dat zal wel een zoon van die oue wezen.) Er was een prachtig schilmesje bij dat messenstel. Blank staal en onverwoestbaar plastieken houtje. Mijn vrouw zuchtte verrukt: "Gelukkig, nu kan dat lelijke molenmesje weg," en ze wilde het zo in het zakje achter het aanrecht-deurtje gooien. Gelukkig kon ik het nog net redden. Het mesje verhuisde naar mijn "vriendelijk" kantoor. De pijp, begrijpt u?

Nou hebben we nog een jochie thuis dat aan houtsnijwerk doet. Ook hij gebruikte het molenmesje veelvuldig. Ik mag wel zeggen, dat het het meest gebruikte huishoudelijke artikel in ons gezin was. Vaak moest ik nu naar de basement om het mesje uit de rommel op zijn "zorgvuldig opgeruimde" werktafel te zoeken. Haast besloot ik een slot op mijn bureau-la te maken. Maar dat was toch al te gek! Je besteedt geen $3.75 om een fl. 0.69 messie te verbergen. Ik ging het verstoppen achter mijn rij Korte Verklaringen. Hij vond het en verborg het onder zijn matras. Ik vond het en verstopte het in de dikke Jeruzalem Bijbel. Ook daar was het niet veilig ....

En moeder maar zeggen: "Toe nou jongens, doe niet zo bokkig tegen elkaar. Het is toch maar een mesje." Vader en zoon zagen elkaar bijna begrijpend aan. Dat ze dat nu niet begreep ... het mes was voor ons een levensbehoefte! Wat doe je er aan?

★ ★ ★ ★

Nu wilde die knaap van ons ook wel es naar het land zijner vaderen. Had $200,00 opgespaard, maar de KLM is ook niet gek!

Op een goede avond, nadat ik hem weer es flink uitgefoeterd had omdat hij weer het ding in de basement had en mijn pijp geen tabak meer toeliet, zei ik woedend: "Ziezo, jongeman, nu heb ik er schoon genoeg van! Het is mijn mes, ik heb er twaalf jaar geleden zelf voor betaald! Ik ben je vader, en jij hebt mij te gehoorzamen!"

Traag haalde ik $20,00 uit mijn bijna versleten portemonnaie. "Hier ... enkele reis Toronto." Hij zat me met grote kalfsogen, niet begrijpend, aan te staren. Ik haalde drie honderdjes uit mijn broekzak en duwde het in zijn potige hand. "Hier, aanpakke jonge, da's voor Toronto-Amsterdam." Zijn ogen werden schoteltjes! Nog eens weer greep ik in mijn broekzak. Ik gaf hem nog eens $20,00. "What's that for," vroeg hij met bevende mond. "Nederlandse spoorwegen, enkele reis Centraal Station-Hoofdstation Groningen."

Hij begreep er geen snars van, en mijn vrouw, die uit grote verbazing haast wit wegtrok, vertaalde het voor hem. Toen stak ik hem mijn laatste twee dollars toe en fluisterde: "Stadsbus van Hoofdstation naar Grote Markt, and you buy a similar knife 50 yards from where the bus stops ... with your own money!"

Het kereltje snikte van blijdschap en voor het eerst sinds zeven lange jaren kreeg ik een zoen van hem ... op mijn baard. Later brachten we hem naar het Malton vliegveld. "Have a good time, my boy, come home with a mesje and not with a meisje ...."

★ ★ ★ ★

Ik wilde wel dat ik zoiets nou es echt kon doen.

Herman de Jong woont in Jordan Station, Ontario.

Fries reageert op 23 januari

Ik tocht sa, dat ik dy efkes in bryfke skriuwe scoe. De tiid fen potstrou, grauwe jetten en spekfet wier ik al hast forjitten. Ek de tiid dat ik in winter bie master oan 'a hus in lyts bietsje Frysk learde. As ik der noch oan tink, dan liuw ik, dat ik it mear dy om de fammen dy 't er ek wienen as om it Frysk.

Alles wier sa oars. Mem dy elke Snein in sint yn it buske foar de "zending." En tsjintwirdich hawwe wy in joun foar de World Home Bible League. Gjin potstrou, mar wol lekker iten. En oan 'a ein... they like to see a nice cheque.

And the Willing Workers put on a candlelight dinner. The price is not quite as high as your Peterson evening, but the idea is the same: to raise funds for what the organizers think is a worthwhile project.

And if Bert Witvoet put on an evening with buttermilk and croquettes (or a dinner of grauwe jetten en spekfet) at the Holiday Inn in Oshawa for *Calvinist Contact* at $100 per person, then I would attend. I can quite well agree with your last line about the parable of Luke 16, and knowing you — that is the point.

I hope your point is not in the paragraph starting with the cartoonist [who shows Premier Peterson greeting Mr. and Mrs. Snobstra]. Whoever pays the $150 is full well aware of what he or she does. I would be the last one to call your fellow citizens Mr. and Mrs. S. That is not what the teller of the parable tries to teach us.

But ——— misskien haw ik dy net goet bigripen. Ik scil mar ophaldde. Ik gean mar efkes nei Teake ta, togearre in kopke kofje drinke. Ast sinne hast kom dan ek mar es in kear. Wy hawwe it wol ris oer potstrou, oer it iten dat wy joet krye en in inkelde kear ek wol ris oer it iten dat wy letter krye scille.

Gerald Schroor,
Oshawa, Ontario

Waar geloof is daar is hoop.

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GEWIJZIGDE HUURHERZIENING
VOOR HUURDERS EN HUISBAZEN

Het ministerie van volkshuisvesting maakt de huurherzieningsrichtlijn bekend voor 1987.

De Huurherzieningsrichtlijn voor 1987 is vastgesteld op 5.2 procent. Dat is het bedrag waarmee de huisbaas de maximale huur van een woongelegenheid gedurende 1987 mag verhogen, *zonder* goedkeuring van het Ministerie van Volkshuisvesting.

Met het goedkeuren van de "Residential Rent Regulation Act, 1986," heeft de regering van Ontario een nieuw systeem van huurherziening voor de provincie ingevoerd, ter uitbreiding van de bescherming van huurders en tot aanmoediging van de bouw van nieuwe huurwoningen.

Een van de belangrijke kenmerken van deze nieuwe wetgeving is een Huurherzieningsrichtlijn, die de veranderingen in de inflatie weergeeft en een goed onderhoud van de gebouwen voor de huurders bevordert.

De belangrijkste kenmerken van de "Residential Rent Regulation Act" zijn:
- De uitbreiding van de huurherziening, zodat alle particuliere huurwoningen in Ontario erbij betrokken zijn.
- Het ontwerpen van een gestroomlijnd huurherzieningsproces, opgezet zodat het gemakkelijker en vlugger beschikbaar is en gelijkmatigheid verzekert.
- De vaststelling van een Huurherzieningsrichtlijn, die jaarlijks veranderd kan worden als gevolg van inflatie en andere economische factoren.
- Het creëren van een Huur-Registratie over heel Ontario, voor het registreren van de maximale wettelijke huur voor elke huurwoning in de provincie.
- Een "Particulier bestuur voor huurmaatstaven," om er zeker van te zijn, dat de huurwoningen in Ontario goed onderhouden worden.

De "Guideline" is gewijzigd.

Tot nu toe was de Richtlijn een vastgesteld bedrag, dat niet veranderde door de economische toestanden.

De nieuwe Huurherzieningsrichtlijn zal jaarlijks gewijzigd worden. Het zal berekend worden door gebruik van de meest recente samenstellingen van de "Consumer Price Index" en andere economische aanwijzingen. Het zal van toepassing zijn voor alle huurwoningen in de provincie.

Hoe de nieuwe Huurherzieningsrichtlijn berekend wordt.

- De formule die gebruikt wordt voor het berekenen van de 5.2 procent Richtlijn voor 1987, is gebaseerd op de veranderingen in de prijzen voor het onderhouden van een normale goed functionerende woongelegenheid.
- De nieuwe Richtlijn berekent de gemiddelde veranderingen in prijzen over de voorafgaande drie jaren.
- Huurders ontvangen meer bescherming in tijden van hoge inflatie.
- Huurbazen hebben voldoende geldvoorraad voor het goed onderhouden van de gebouwen. Het nieuwe particuliere bestuur voor huurmaatstaven zal meewerken tot het verzekeren van een goed onderhoud van de huurgelegenheden door heel Ontario, en in gebreke blijven van het uitvoeren van deze maatstaven kan tot gevolg hebben dat men het recht tot huurverhoging verliest, of de huurverhoging wordt uitgesteld.

Huurders kunnen een herziening aanvragen voor huurverhogingen die gelijk met- of onder de Richtlijn zijn.

Huurders die er niet zeker van zijn dat de 5.2 procent gerechtvaardigd is, kunnen bij het Ministerie van Volkshuisvesting een huurherziening aanvragen op grond van veranderingen in de wijze van onderhoud en reparatie.

Huurbazen zijn verplicht om een huurverhoging, die hoger is dan de Richtlijn, wettelijk te rechtvaardigen.

Een huurbaas, die een hogere huur vraagt dan de 5.2 procent verhoging, vastgesteld in de Richtlijn, moet een aanvraag indienen bij het Ministerie van Volkshuisvesting voor huurherziening, om vast te stellen dat de hogere huur wettelijk verantwoord is. De huurbaas en de huurder zullen deze zaak samen met het personeel van het plaatselijke kantoor van de Huurherziening van het Ministerie van Volkshuisvesting herzien. Een beslissing die genomen wordt op het plaatselijk niveau mag door de huurder zowel als de huurbaas in beroep gebracht worden bij het nieuw opgerichte *Bestuur voor besprekingen van huurherziening.*

De Richtlijn zal bekendgemaakt worden op 31 augustus van elk jaar.

In de toekomst zal het Ministerie van Volkshuisvesting de Richtlijn voor het komende jaar, op 31 augustus bekend maken.

Sommige huisbazen hebben reeds een aanzegging van huurverhoging met ingang van begin 1987 bij hun huurders ingediend.

Huurders van woongelegenheden die na 1975 gebouwd zijn, zijn voor het eerst beschermd.

Dit zijn de huurders, wiens woongelegenheid nu onder deze nieuwe wet vallen.
- Huurbazen, die hun huurders sinds 1 augustus 1985 hogere huur opgelegd hebben dan de Richtlijn aangeeft, zullen in het begin van 1987, binnen een periode van 60 dagen, in de gelegenheid zijn deze verhoging wettelijk aanvaardbaar te maken.
- Huurbazen die binnen deze 60 dagen geen aanvraag voor huurherziening hebben aangevraagd, moeten de te hoge huur terugbetalen aan hun huurders.
- Voorlopig moeten de huurders het voorgeschreven huurbedrag betalen, totdat deze aangelegenheid is opgelost door huurherziening.
- *Onder geen enkele voorwaarde mogen huurders nu al een bedrag aftrekken van hun huurbetaling.*

Ministry of Housing
Ontario Hon. Alvin Curling, Minister

Maar één huurverhoging per jaar toegestaan.

- Huisbazen moeten hun huurders tenminste 90 dagen van tevoren schriftelijk kennis geven van een huurverhoging.
- Een verhoging van de huur voor woongelegenheden mag maar *één* maal per 12 maanden plaatsvinden.

Huurders van woongelegenheden die gebouwd zijn vóór 1976 zijn bij voortduur beschermd.

Dit zijn huurders, wiens woongelegenheden al onder de huurherziening vielen vóór de goedkeuring van deze nieuwe wet en wiens woongelegenheden ook vallen onder de huurherziening.
- Als de aanzegging van de huisbaas minder is dan de 5.2 procent Richtlijn, dan wordt verwacht, dat de huurder het bedrag betaalt wat vermeld wordt in de aanzegging.
- Als de aanzegging van de huisbaas meer is dan de 5.2 procent Richtlijn, dan is de 5.2 procent het hoogste wat de huurder moet betalen.
- Wanneer een huisbaas een aanvraag voor huurverhoging voor 1986 bij de "*Residential Tenancy Commission*" heeft ingediend, maar tot op heden geen definitieve uitspraak heeft ontvangen, dan moet de huurder het bedrag betalen wat aangegeven is in de aanzegging van de huisbaas, *of* 4 procent, wat ook maar het laagste is.
- Wanneer de huisbaas bij de Huurherziening is geweest en de uitslag daarvan heeft ontvangen, dan moet de huurder het bedrag betalen, dat overeengekomen is met de "*Residential Tenancy Commission.*"

Voor meer inlichtingen kunt u onderstaande coupon invullen en opsturen.

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J. Oosterom

In de afgelopen jaren zijn er in Vietnam tienduizenden christenen en ook boedhisten door de zogenaamde heropvoedingskampen gegaan. Velen zijn daar nog. In één van die kampen vinden we Tu Coa, een expert in het geselen. Vol trots vertelt hij dat hij reeds 2.000 gevangenen heeft afgeranseld, waarvan er 500 stierven.

Zo'n vijftig gevangenen staan bijeen op het binnenplein. Eén van hen, Tran Tien Tai, is veroordeeld tot dertig zweepslagen. Naakt uit zijn cel gehaald moet hij plat op z'n buik gaan liggen. Tu Coa speelt met zijn zweep. Hij betast de heupen van het slachtoffer om te zien hoeveel weerstand de spieren geven en schat hoe hard hij kan slaan zonder de gevangene te doden, want dat is verboden.

De gevangenen moeten strak toezien zonder hun gezichten af te wenden. Na vijf slagen kan Tai het niet meer verdragen en roept: Troi oi, chu oi, (O, o mijn God) De marteling wordt gestaakt, de gevangenis-commandant zegt: "Het is verboden te schreeuwen tijdens een lichamelijke afstraffing. De eerste vijf slagen tellen niet. Begin opnieuw!" Opnieuw wordt er geteld. Een, twee, drie ... twintig ... dertig.

"Sta op!" beveelt de officier. De gevangene beweegt zich niet. "Weiger je te gehoorzamen?"

Geen reactie.

De officier buigt zich over het lijk en zegt triomfantelijk: "Hij heeft zelfmoord gepleegd. Hij heeft zijn tong afgebeten en ingeslikt. Het is zijn eigen schuld. De revolutie doodt niemand en mishandelt ook niemand. Als we tot straffen moeten overgaan, dan doen we dat zoals een vader zijn kind slaat."

Tot zover dit aangrijpende citaat uit het boek van "The Vietnamese Gulag" van Doan van Toai. We hebben ons allemaal wel eens afgevraagd waarom er *nu* niet meer gedemonstreerd wordt tegen het bewind in Vietnam, waar zijn de demonstranten van toen gebleven? Weten wij dan niet wat er gebeurt? Waar zullen de demonstranten tegen de apartheid in Zuid-Afrika gebleven zijn als straks ook daar na de "overwinning" de terreur werkelijk gaat beginnen.

Neen, het was niet juist wat Amerika in Vietnam deed en de apartheid in Zuid-Afrika is ook niet goed te praten, maar ... wat ervoor in de plaats komt helemaal niet, terwijl de publieke opinie *dan* zwijgt.

Waarom wordt er met twee maten gemeten? Toen ik mij hierover uitsprak tegen een vriend zei hij: "Je vergist je, de wereld meet altijd met één maat." Hij heeft gelijk. De maatstaf van de wereld is in zijn diepste wezen altijd antichrist(elijk).

Toen de apostel Johannes in een visioen zag hoe wreed de vervolging van de Gemeente in de eindtijd zou zijn, zo afschuwelijk, dat de vervolgers, "dronken zouden worden van het bloed der heiligen," Openbaring 17:6, verbaasde hij zich. Dan volgt de laatste vraag die in de Bijbel gesteld wordt: *"Waarom verbaast gij u?* De engel wil zoveel zeggen als: "Als je nadenkt dan snap je dat toch!"

De christenen van vandaag hoeven zich ook niet te verbazen, want ook zij *weten* waar de vervolging vandaan komt. Wie luistert naar Zijn stem wordt vervolgd. Willen wij door Hem te zoeken en te dienen ook die prijs betalen?

Overgenomen uit: De Oogst.

De onzichtbare

Achter 't lakensche gordijntje
Op de orgelgaanderij
Zit de orgelist, op Zondag;
't Hoort er nu zoo eenmaal bij!
Bijna nooit of uiterst zelden
Wordt er op dien man gelet;
't Is of hij voor ons gaat leven
Als verkeerd wordt ingezet;
Dan beginnen we te lachen:
"Wat een sufferaar, die vent!"
Als hij altijd alles goed doet
Is hij maar ... een instrument.
Dat een orgelist een ziel heeft.
Ja de ziel is der muziek,
Schijnt bezwaarlijk door te dringen
Tot het kerkende publiek.
Als hij speelt — en wij niet zingen —
Voor- of na- of tusschenspel,
Dan beteekent dat: een pauze,
En die gunnen we ons wel;
Voor het wisselen van nieuwtjes
Nemen we het kansje waar,
Want we zitten nu toch ledig
Met elkander bijelkaar;
We bespreken in de vlugte
Hoedjes, manteltjes en zoo,
En we doen elkaar een beetje
Lekkere odeur cadeau ...
Achter 't lakensche gordijntje
Zingt de stille orgelist,
Die alleen voor ons gaat leven
Als hij zich een keer vergist ...
Dat wij ons heel vaak vergissen
Als wij oneerbiedig zijn
Daar, waar eerbied hoort te heerschen,
Voelen wij niet. 't Doet geen pijn!

Leo Lens

Toegestuurd door een lezer uit Hamilton. Overgenomen uit De Rotterdammer, 11 mei, 1932.

Alexander Ogorodnikov vrijgelaten?

C.C. staff

Verleden week publiceerde *Calvinist Contact* een artikel onder de titel: "Ogorodnikov: Ben ik vergeten?" Het stukje vertelde over een Christen die acht jaar in de gevangenis heeft doorgebracht omdat hij een Bijbelstudiegroep organiseerde voor jonge studenten. We vroegen onze lezers om een kaart naar Mikhail Gorbachev te sturen waarin de vrijzetting van deze 36-jarige man werd verzocht.

Deze week lazen we in de krant dat de Sovjets 140 gevangenen hebben vrijgelaten. Volgens een radiobericht was Ogorodnikov één van die gevangenen. Officiële berichten laten ons weten dat spoedig honderd meer gevangenen worden vrijgelaten. Deze beslissingen zijn veroorzaakt door Gorbachev's plan om de Sovjetmaatschappij te democratiseren.

Volgens een rapport in *The Globe and Mail* hoefden zij die vrijgelaten waren geen belofte te ondertekenen over hun toekomstige handelingen. Gevangenen werden verteld om officiëel aan te vragen of hun zaak kon worden herzien, waarna zij werden vrijgesteld. Sommigen schreven: "Ik heb nooit een misdaad tegen de Sovjet staat gepleegd en behoor daarom vrijgelaten te worden." Het proces werd op gang gezet door de autoriteiten, maar gevangenen die geen gebruik maakten van het officiële proces werden niet vrijgesteld.

Het westerse publiek heeft voor een tijd Gorbachev's democratische plannen als niets meer dan propaganda beschouwd. Maar nieuwe voorstellen uit de hand van Gorbachev forceren een herziening van zijn beleid. Niet alleen zijn gevangenen vrijgesteld, maar Gorbachev heeft het verkiezingssysteem veranderd, zodat verscheidene candidaten zich beschikbaar kunnen stellen voor nominatie in vergaderingen van de Communistische Partij. Ook wordt de geheimhouding van het stembiljet ingevoerd. Nieuwe emigratieregelingen zullen het voor meer Sovjets gemakkelijker maken om hun land te verlaten.

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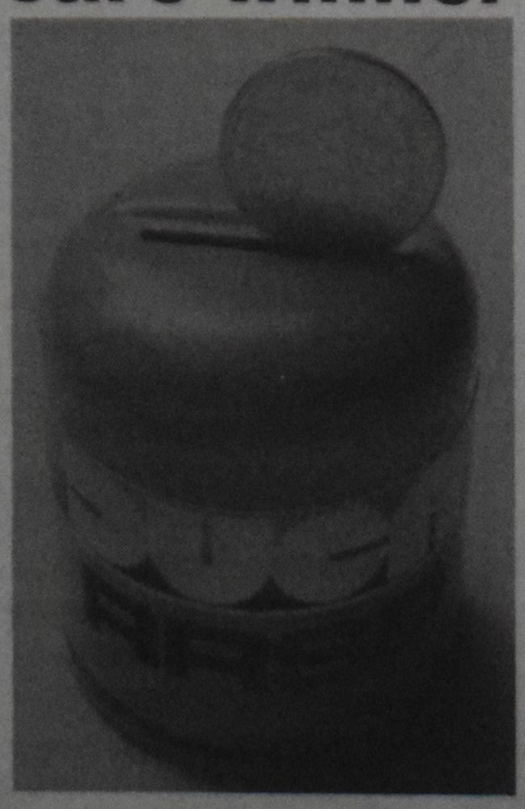

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Communications prof checks voltage of electric church

... continued from page 12.

comes a growing interest in churches that are similar to the type of broadcasting they listen to. Because most of the programs are dominated by evangelicals or fundamentalists, these churches have the most to gain from the increased listenership. Schultze said that a recent listing of the top 10 weekly religious programs in the U.S.A. showed that a total of six of these programs are neo-pentecostal. It is no wonder then, that churches such as the Assembly of God have such a rapid growth.

Showy worship services

One of the reasons that there are so many evangelical-type programs on the air, according to Schultze, is because their theology fits best with the medium of television and radio, while "traditional worship services are less spectacular to watch, less visually exciting." It seems that viewers like to be entertained while having their souls saved.

He also warns against making too much of the statistics. When the NRB gives statistics for religious stations, what exactly is their criteria for a "religious station?" "It's a very loose definition," he says. "They could mean a station that plays Christian Contemporary Music most of the day, or they could mean one that contains wall-to-wall preachers. Both are classified as religious programming.

"In fact, most so-called religious broadcasting stations are commercial stations, operating for profit. Many are owned by non-Christians banking in on the trend. There are a lot of ethnic Jews who don't even believe in God who are opening up 'Christian' radio stations."

Communal dimension to learning

Schultze was asked to respond to the statement by the man who said that his wife received "the equivalent of a seminary education" over the last four years by listening to Christian radio. Said Schultze: "There is no doubt that one can learn some theology, or study the Bible in general from the radio. But to say that it is equivalent of a seminary education? My question would be: What seminary? I certainly wouldn't go there."

Schultze said that it is wrong to think that radio can substitute for involvement in the community. "The communal dimension to learning is very important. This woman had no dialogue with professors or students, she took no exams or tests. I would say her education, however good, is far from complete."

"Laag!"

"We kunnen het niet luid genoeg zeggen: onze wintertarieven zijn bijzonder laag!"

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In Nederland wacht u dan nog het exclusieve pakketje "Welcome back to Holland", vol met leuke verrassingen, kortingen en geschenken. Ja, de KLM zet deze winter echt de bloemetjes buiten! Maak er gebruik van en boek vandaag nog uw reis per KLM naar familie en vrienden in Nederland. Uw reisagent kan u ermee helpen.

"Welcome back to Holland" is verkrijgbaar in Nederland vanaf 1 april 1986 tot eind maart 1987. Tarieven en aanbiedingen kunnen zonder waarschuwing ingetrokken of aangepast worden en zijn uitsluitend geldig in Canada, voor reizen vanuit Canada.

*Onderhevig aan zekere voorwaarden.
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